

The Brooklyn Jewish Center Review

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By LESTER LYONS

FEBRUARY

1942

MONDAY EVENING FORUMS

March 2nd

Mme. GENEVIEVE TABOUIS

Internationally famous French
journalist and political commentator



Subject:

"The Coming Fourth French Republic"

Mme. Tabouis is a journalist who has changed the course of Europe's history. Her "scoops" have rocked Parliaments and unseated ministers. Hitler hates her because she has so often predicted his next moves. This slim, blue-eyed and extremely chic Parisian has frequently—because of her strong convictions, the vigor, color and eloquence of her political reporting and commentary—been referred to as "The French Dorothy Thompson." Mme. Tabouis is the only journalist Hitler has attacked by name in his speeches. He has referred to her sarcastically as "the wisest of all women."

She is the author of "Blackmail or War," "Jules Cambon," "Somomon," "Perfidious Albion," etc., contributor to The Nation, The New Republic, Collier's, etc.

March 9th

KRISHNAHAL SHRIDHARANI

Author of "My India, My America," "War Without Violence"; pupil of the late Rabindranath Tagore, Disciple of Mahatma Gandhi.

Subject:

"CAN THE AXIS TAKE INDIA?"

Krishnahal Shridharani is one of those rare writers who is at home in two languages. Long before he came to America he had established his reputation in India as a poet and dramatist, and his books, written in Gujarati, enjoyed a wide popularity. Shridharani had a political career in India as well, for before studying in his early years with Rabindranath Tagore he went to the nationalistic school at Ahmedabad and became an ardent disciple of Gandhi. He was one of the very youngest to participate in the history-making March to the Sea in 1932. Along with the others, Shridharani was arrested and imprisoned.

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March 16th

CAPT. PATRICK SMITH

Well known lecturer and authority on Asia. Author of a series of articles "Japan Can Be Beaten" now appearing daily in The Mirror.

Subject:

"Why Japan Can't Win"

Capt Smith has spent five to seven months every year for the last 17 years roaming through Asia. He crossed the Pacific 34 times, and speaks Japanese fluently. A World War Veteran, he was equipped to appreciate the strategic importance of the changes he saw in Asia. In 1938 he began warning America not to underestimate Japan, and earned the jeers of the mighty.

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March 23rd

Closing Forum Lecture of the Season

ABRAM L. SACHAR

Brilliant orator and scholar; National director, Hillel Foundation.

LECTURES START AT 8:30 P. M.

BROOKLYN JEWISH CENTER REVIEW

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ORDER OUT OF CHAOS IN FUND-RAISING

THOSE of us who watch the trend of the fund-raising activities for Jewish movements, will read with interest the suggestions made at the recent annual meeting of the Greater New York Fund. So analogous to our own Jewish problems are those facing that organization that one would imagine that the discussion took place at a conference relating to Jewish philanthropy in New York.

The proposal was put forth to establish in New York a city-wide community chest to raise funds, and "thus to eliminate competitive appeals for charity, voluntary welfare and health agencies." The chairman of the 1941 campaign, James A. Farley, reporting on the difficulties he encountered, asked this question: "Why is it necessary to have so many campaigns on behalf of local welfare and health agencies when other cities have one?"

Which public-spirited Jew has not been confronted with this and similar questions, when approaching a prospective contributor to some charity, some cause, or movement, in which he happened to take a special interest?

"So far as the giving public is concerned," Mr. Farley continued, "I know that it has a great heart. It is patient and cooperative. But in these times the donor should be given a break. The public will be glad to know that thoughtful, progressive minds are at work solving this problem. I sincerely hope a plan will be worked out to relieve him of the strain of competitive campaigns, and that New York will soon have the same efficiency in its appeals for private welfare and health services as most other American cities."

In a similar vein, James G. Blaine, retiring President of the Greater New York Fund, declared that the merger of fund-raising organizations with the Chest would result in more contributors and more money being raised than under the present competitive system. In addition, the costs of secur-

ing contributions would be considerably reduced. In general, Mr. Blaine stated, the same men and women solicit funds for the various campaigns, and "these loyal workers will be truly grateful in the knowledge that their efforts will be even more productive than heretofore."

These opinions are not new. We have heard them expressed time and time again, in connection with every Jewish campaign for funds. The malady is known to everyone but the cure for the disease has not yet been found.

In the field of philanthropy, a beginning was made through the organization of the Jewish Federation, both in New York and in Brooklyn. But who can truthfully say that in contributing to the Federation one has discharged all his obligations, and will be spared further appeals from many other charitable organizations not affiliated with the Federation?

Insofar as overseas requirements are concerned, it is noteworthy that once again welfare forces have merged in the United Jewish Appeal. But here, too, the entire field is not covered, as

witness the failure to include the Ort, Hias, etc.

Jewish Welfare Chests have been organized in numerous cities throughout the country, and are functioning successfully. We realize the tremendous difficulties confronting a city as large as New York. Perhaps no attempt at unified campaigns can be successful here, until the entire problem of communal organizations can be solved. Nevertheless, we feel that the problem is not insoluble, if intelligently approached by an enlightened, forward-looking Jewish leadership commanding the respect and the confidence of New York Jewry.

The Jewish population of this city will, we are certain, more than welcome every serious attempt to unify our fund-raising efforts, and will readily participate in a voluntary tax that will include *all* appeals for money.

We are not prepared to offer a detailed plan of how the best results may be achieved. We do know, however, that a plan to unite all Jewish financial campaigns should engage the attention of our best brains. The establishment of such a plan will be of tremendous benefit to every Jewish cause and movement. —J. G.

ONE CHRISTIAN WHO UNDERSTANDS US

THE *Nation* is currently publishing two interesting articles on "The Jews After the War," by Prof. Reinhold Niebuhr, of the New York Union Theological Seminary. We recommend them to those who followed the article by the new spokesman for American Jewish assimilationists, Judge Jerome Frank. Though written by a Christian theologian, it proves that the non-Jew, Prof. Niebuhr, understands the Jewish problem much better than some of our own so-called Jewish leaders, who seem to live in mortal fear lest the Christian world impugn their Jewishness as being in conflict with their loyalties to America. These misguided men seek

to revive the old exploded theory of assimilationism, and, having learned nothing from the experiences of German Jewry, attempt to prove to the world that they are nothing more than Americans of Jewish extraction.

It will be interesting to quote the following from Prof. Niebuhr's article: "The one aspect of Jewish life which is unique is that the Jews are a nationality scattered among the nations. I use the word 'nationality' to indicate something more than 'race' and something less than 'nation.' The Jewish nationality is more than race by reason of the admixture of culture it contains and less than nation by reason of the absence of a Jewish

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Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

state. The Jews certainly are a nationality because of the ethnic core of their culture. Those Jews who do not feel themselves engaged by a will to survive as a people, have a perfect right to be so disengaged, just as Americans of French or Greek descent need feel no need to survive as members of their respective nationalities. But Jews render no service either to democracy or to their people by seeking to deny this ethnic foundation of their life, or by giving themselves to the illusion that they might remove all prejudice, if only they could prove that they are a purely cultural or religious community."

Speaking of Zionism, Prof. Niebuhr states that, "Zionism is the expression of a national will to live which transcends the traditional orthodox religion of the Jew. It is supported by many forces in Jewish life, not the least of which is an impressive proletarian impulse. Poor Jews recognize that privileged members of their Jewish community may have achieved such a secure position in the Western world that they could hardly be expected to sacrifice it for a Zionist venture. But they also see that for the great multitude of Jews there is no escape from the hardships a nationality scattered among the nations must suffer. They could, if they would, be absorbed in the Western world. Or they could, if they desired, maintain their racial integrity among the various nations. But they know that the price which must be paid for such survival is high. They know from their own experience that collective prejudice is not as easily dissolved as some of their more favored brothers assume."

Dr. Niebuhr's articles coming as they do after the one by Judge Frank, and the series of articles by the non-Jew Albert Jay Nock, as well as the anti-Zionist editorial in the *New York Times*, are a welcome contribution to the discussion of the age-old problem of the Jew and the world in which he lives. Perhaps, too, it will have some effect on those whose Jewishness weighs heavily upon them, and who are trying to seek an escape from the destiny that is theirs, in common with the rest of the Jewish people.—J. G.

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JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

"ביתנו לבן עצמנו"

WE often speak in despairing terms of the attitude of our youth towards their faith and their people. We often generalize and say that our youth have lost interest in their spiritual and cultural heritage. It is in times like these, however, that our youth reveal themselves in their true colors, and prove to us that we were at times guilty of misjudging them. Under the stress of the hectic life which is ours, the rush and turmoil of business and professional careers, they have not the opportunity to indicate their inward feelings toward those spiritual values that we endeavor to implant within their hearts. But it takes a crisis such as the one in which we find ourselves today, to bring to the force their true selves.

I have had the privilege and the pleasure of receiving communications from a number of our boys now serving in our armed forces. I was also privileged to read letters which they wrote to their parents and grandparents, and which the latter were proud to show to me. In all of them, there breathes a warm interest in and attachment to those religious ideals for which the Synagogue stands. It is most interesting to read their comments on the services in the various Synagogues and Temples that they attend, and their reactions to the sermons preached to them. Above all, they seem to grasp the opportunity to open their hearts and to relate their inner, hidden feelings about religion in general, and Judaism in particular. And when you read their thoughts, you seem to acquire new faith and new confidence in the future of Jewish life in America.

I cannot, within this brief space, quote from many of these letters. I do want, however, to record the sentiments expressed in two of them. One young man writes:

"I have always imagined that in times as these, a rabbi often wonders if the work that he is doing, or has done, is really of any actual help to a member of his congregation in the army. Are those sermons, with all their Biblical analogies and apparent avoidance of materialistic subjects, of any help to the soldier?"

"I want you to know, Dr. Levinthal, the answer is, yes,—they are of great help. The sufferings of the Jewish people all over the world in centuries past and now have always reminded us, at times not too kindly, that we are a part of this world, whether we like it or not, and have led to a much easier understanding of the world's problems today.

"Without religion, it should be extremely difficult to be absolutely certain that God must be on our side. But from your sermons, I am absolutely positive that the Lord is with us. Although few soldiers like to talk about it—most of them feeling that an outward display of religious fervour or thought is a sign of being out-of-date—yet practically all know in their hearts that not only is theirs a righteous and just cause, but that it is God's cause as well."

It is sentiments such as these that give us an insight into the deep-rooted feelings of loyalty and devotion to our ancient faith that abound within the hearts of many of our youth today. Nay, more, it is sentiments such as these that give us the assurance of the ultimate victory of our forces in the war. It is a firm religious belief that animates most of these young men, a belief that they are on the side of God, and therefore God must be on their side. For, to quote from another letter, "we are ready for any emergency that may arise, and our morale couldn't be any higher, which is as it should be, because we know we are fighting for something that is right."

Yea, "Out of the depths have I called upon thee, O Lord!" Out of the hidden depths of the hearts of many of our young people today there comes a call to God that is fervent and sincere. It is a call that gives us the assurance that God is still a living force in the lives of those who, we hope and pray, will be the future standard bearers of our faith in this land.

Israel H. Levinthal

DURING the day I am an American; at least I try to be. But how can I help being a frightened Viennese Jew in some long, disturbing hours of the night? Dreams haunt me, ghastly, disquieting dreams, almost convincing me, at times, that *their* world is the real, substantial one, while the magic Broadway, the splendor of Times Square, nay, even the rather moderate luxury of the old red brick rooming house where I lie asleep, are merely wishful visions of a tortured European mind.

You happy Americans! Some of you visited the Austrian republic in the "carefree" days prior to the catastrophe of March, 1938 (the Nazi invasion of my native land) and having returned to the New World, you told your friends enthusiastically about the beauty of Vienna and the hospitality of the Viennese. You were right insofar as the panorama of the Austrian capital is most charming indeed, and the Austrians have always been extremely polite — to foreign visitors at least, who would pay for every little favor with valuable dollars or English pounds. But generally speaking the proverbial Viennese *gemuetlichkeit* was a more or less brittle facade behind which were lurking class struggles and race hatred, xenophobia and prejudice. At least so it was for the last ten years that I can remember. Hollywood movies and sentimental novels made the world believe that the blessed Viennese were spending all their time on waltz-dancing, wine-drinking and love-making. But there were also demons of destruction hidden in the soul of this artistically gifted but unstable nation. Adolf Hitler was not the first man to unleash these dangerous spirits of devastation.

* * *

On March 12, 1421, ninety-two men, and one hundred and twenty-two women were gathered on the Gensweide (now Weissgaerberlaende) in Erdberg, on the outskirts of Vienna, to be burnt alive. A previous attempt of the authorities to "save" those last remnants of the centuries-old Jewish settlement of Vienna had proved futile. In sight of a huge stake they had been requested for the last time to embrace Christianity, but, according to the Jewish chronicler, the tortured Jews spat at the Duke, Albert V of Austria, and went to their death with as much joy "as if they were going to a wedding."

A Viennese Refugee Tells a Bitter Story of the City of Wine, Women and Song

THE CITY OF BLOOD

By ALFRED WERNER

But what had been the fate of the other fourteen hundred men, women, and children of one of the largest Jewish communities of the Middle Ages, of one of the earliest Jewish settlements on the banks of the Blue Danube, and what was the cause that led to its destruction?

To find a realistic explanation of the expulsion order, one must bear in mind the basis of Gentile-Jewish relations in the northern part of medieval Europe. It was almost exclusively economic. The earliest document mentioning the Jews of Austria are the custom regulations of Raffelstaeden, dated 906, and demanding that Jews pay as high a tax as "other merchants." The Jews, who had known the highly developed economic system of the Roman Empire, a system that anticipated the financial, industrial and commercial structures of early capitalism, were some five hundred years ahead of the primitive Teutonic tribes. The Germans needed the Jewish monetary expert and trader to reorganize their antiquated economy; at the same time they repudiated the sophisticated Oriental, the learned rabbi, the traveller with his wide outlook and long history.

The first Viennese Jew known to us by name is a certain Sholom (about 1200) who was appointed by the Duke, Leopold V, as master of the mint, one of the highest posts in the country. Possibly he came from Spain. In Sholom's time, we are told, the coins of Vienna were valuable and therefore replaced the coins of the rest of Austria. After Sholom's death, another Jew acted as Master of the Mint. Though the Jewish trade in wine, dyestuffs, and drugs was gradually absorbed by Italian and foreign merchants, the privilegium, granted to the Austrian Jews by Duke Frederick II in 1244, was considered a "resplendent star on a dark night, a beautiful memorial to the tolerance and humanity of the prince"; it protected them against attacks from any side, and allowed them to engage in an activity

which was prohibited to Christians on canonical grounds—money-lending.

Historians agree that the high rate of interest charged by the Viennese money-lenders (up to 173%) was due to the hazards of the occupation.

On November 5, 1406, on a Friday evening, a fire broke out in the synagogue of Vienna and quickly spread to the other houses of the ghetto. It is almost certain that the fire was started by debtors, who wished to get rid of their obligations in the easiest way. Most of the Jewish property was destroyed, or stolen by plunderers, and several Jews lost their lives. A Klosterneuburg chronicle boasts that 100,000 florins' worth of property was burglarized.

Fifteen years later, because of an accusation that several Jews in Upper Austria had desecrated a host, all the Jews of Austria were imprisoned. It would make a terrible story to retell in detail the horrors of these days: how Jews committed suicide to avoid the torture chamber and the stake; how some Jews were put on board ships without oars and sent down the Danube; how children were whipped before the eyes of their parents until their blood flowed; how adults were hanged by chains over a fire or thrown into barrels and rolled about until they died. Many Jews killed themselves in the synagogue, on the Sabbath during Sucoth, in 1420, while the rest of the old community was burnt at the stake, a year later.

Ir ha-Danim, The City of Blood, Vienna henceforth was called in Jewish chronicles. There is a memorial tablet in a house in the center of Vienna, the "Judenplatz" (as it was called up to 1938), which commemorates in medieval Latin these gruesome events. It states that the "Hebrew dogs" had been driven out of Vienna "forever." Ironically enough, this tablet looks down on a statue of the noble-minded German poet, Gottfried Ephraim Lessing, the magnani-

mous advocate of Jewish emancipation. At least, it still stood there on that gloomy tenth of November, 1938, when I crossed that square for the last time—on my pilgrimage to Dachau concentration camp.

* * *

Cruelty does not pay. It certainly did not pay in 1421. The Duke was disappointed with the financial results of the "gezerah." Shortly after the expulsion, he employed a Jew, Nachim, as a tax-collector. The Medical Faculty of Vienna complained about several Jewish doctors practising there "illegally." (Obviously the population preferred their cures to the customary grandmother's remedies.) But as late as 1551 only seven Jewish families were to be found living legally in Vienna. Wealthy merchants as they were, they belonged to the Imperial Court as *hofbefreite*—Court-privileged Jews—and were free from municipal taxation and from the obligation of wearing the Jewish badge. They were not petty money-lenders like the Jews of the first ghetto, but engaged in international trading, particularly with Italy, Poland and Turkey. They had to furnish the Court with loans, at any given moment, and to pay the Emperor an annual tax of 10,000 florins for protection. Slowly, their number increased, and a substantial community was re-established.

The Austro-Hungarian monarchy owes much of its grandeur to the Jewish court bankers who provided the Hapsburgs with the sums necessary to court foreign princesses or to wage costly wars. One of these Jews, Jacob Bassevi, was raised to nobility for his merits by Ferdinand II, in 1622, and granted the right to trade in Prague as well as in Vienna. But the citizens of Vienna wanted to be rid of the Jews. The Jews were competitors in the field of commercial and industrial enterprise, and they hated them more than the "infidels." Under pressure of the Empress, a Spanish princess noted for her bigotry, Leopold I yielded to the demands of the Viennese to expel the Jews—but only after the city had promised to fully compensate him for the loss of his annual "protection" money. Neither the intervention of the Pope—who defended the Viennese Jews at the request of Queen Christian of Sweden, the friend of Manuel Texeira, Sephardic merchant of Hamburg—nor the warnings of far-seeing Austrian officials were of any avail. The latter warned the Emperor

against this attempt "unceremoniously and without cause, to take away rights which had been legitimately obtained and dearly paid for."

More than sixteen hundred people were driven out of Vienna. The first to leave were the poor, while the wealthy Jews still tried to alter the Emperor's decision. They appealed to his clemency as well as to his business sense. Significantly, they prophesied that the Christian masses would suffer through the Jewish exodus, as the Christian merchants would raise prices after loss of their most-feared competitors—a prediction that came true in 1670 as well as in 1938. But the Emperor had made up his mind, citizens and clergy saw to it that the action would not be delayed, and finally, on July 26, the last Jews were expelled from Vienna again. As the Swedish ambassador to Vienna remarked in astonishment, none of the Jews tried to save himself by turning his back on Judaism.

* * *

The story of the latest expulsion of Vienna's Jewry is well known to the world through the reports of Fodor, Gedye, and John Gunther. In the spring of 1938, shortly after the annexation of Austria, fat, Nero-like Field Marshall Goering honored defeated Vienna with his presence. Speaking in a hall on the outskirts of Vienna's Jewish quarter, *Leopoldstadt*—named after Leopold I—he declared: "Vienna must become German again. The Jews must know we do not care to live with them. They must go." A four-year plan of annihilation was drawn up, at the end of which time, i.e., by March 1942, Austria was to be *Judenrein*—completely cleansed of Jews.

Hearers of Goering's speech might have concluded that the Jews made up the majority of the population of Vienna. The fact is that only 176,000 Jews then lived in the city—they were less than ten percent of the population. (Some 30,000 Jews were forced to flee to the capital from Gratz, Linz, Innsbruck, and other provincial cities, shortly after the *Anschluss*). There were, moreover, some hundred thousand people who were considered "Jews" by the Nuremberg laws, that is, converted Jews and half-Jews.

The expulsion took place in three stages: in March 1938, when Austria was annexed, at the time of the November pogroms in the same year, and

during the fall of 1939, when thousands were thrown into the concentration camp of Lublin, Poland. Vienna might have become a "city without Jews" even prior to the deadline set by Herr Goering, had not the outbreak of the Russian-German war shifted German interest to more pressing affairs.

In the spring of last year thousands of cables reached America. Their contents were practically all the same: "Send affidavit and transportation tickets." The Nazis, it was made known, would release their victims—for valuable American currency. The deadline of the final expulsion was extended—two weeks—a month—and then the war in the East saved Vienna's Jewry from almost certain death. It gave them a breathing spell.

Today their lives are miserable enough. A recent report gives this description of their condition: "They are allowed to leave their homes for only one hour a day . . . Jews have been forced to move again and again, and by now it is customary to find eight to ten people herded into one single room, forbidden, in most cases, to use gas and electric light. Food shops bear the sign: 'We sell to Jews only between 5 and 6 p.m.' at which time almost everything is sold out. Jewish men up to sixty years of age are now forced to work in the war industries, given the most dangerous tasks, such as filling bombs with explosives." Any night they may be shifted to Poland, or just killed on the spot.

The aspect of the present expulsion is different from that of 1670. Religious prejudice is now replaced by race hatred, and the Jews who were expelled in 1938 belonged chiefly to the intellectual middle classes—doctors, lawyers, teachers, engineers, office workers, salesmen and craftsmen, while only a small minority represented high finance and big industry.

Whatever the difference between 1420, 1670, and 1941, "*der Mohr hat sein Schuldigkeit getan, der Mohr kann gehn*," can be applied to the expelled Jew in each case. For in each case the persecutors thought they had finished their job. But they called the Jew back after 1421 and after 1670—and they will call him back after the defeat of Hitlerism. The Viennese already complain about the lack of good doctors and reliable lawyers.

* * *

If we do go back, do not allow
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Rabbi Levinthal's Tribute to His Father

One of the notable addresses delivered at the celebration commemorating the 50th anniversary of the rabbinates of Rabbi B. L. Levinthal, of Philadelphia, in that city on Sunday evening, February 1st, was the following delivered by his son, the Rabbi of the Brooklyn Jewish Center, taken from a stenographic report.

It is a great privilege and high honor for me to be called upon to add my humble tribute to the many notable and eloquent words that have been uttered on this glorious occasion in honor of my beloved father.

It is not fitting for me, a child of the celebrant, to try to evaluate his services in the rabbinate of your community. It is however, fitting for me as a child of the celebrant to express to you the deep appreciation and gratitude of all the family for this singular honor that you have bestowed upon us. For we, too, bask in the reflection of this glory that shines upon him today. Fervently do we express our gratitude to our Heavenly Father in the old Jewish way, that He has granted us life, that He has preserved us, and has permitted us to celebrate with you this great day in your and our life.

It was the immortal Abraham Lincoln who, when he was reviewing his own life, uttered these glowing words: "All that I am, and all that I hope to be, I owe to my mother." In similar fashion, we, the children of the celebrant, can truthfully say: "All that we are, and all that we hope to be, we owe to the sacred influence of our sainted and revered mother—but also to the beneficent influence of our honored father."

When I think of his influence in our lives, I am reminded of a striking comment of our ancient Rabbis regarding the scene portrayed in the Bible in which God called to Moses from the burning bush. "How did that Voice appear? How did it sound?" they ask, and they answer: *Nigleh Olov Be'Kolo Shel Aviv*, "God revealed Himself unto him in the voice of his own father!" What a beautiful tribute this is to the father of Moses. When God spoke to him, he heard the message in the voice of his father! In a more modest way, we the children can proudly say that the Shechinah has always spoken to

us in the voice of our father, that whenever his lips spoke to us we felt that the Shechinah itself was addressing us. That is the real secret of his unbounded influence in our lives.

I said that I did not want to speak of the celebrant as Rabbi, and yet, of all the children, I am in the rabbinate for a period of over a half century. For I, too, am a Rabbi, not as great, not as learned, not as successful as he, it is true, but I have served now almost thirty-two years. And when I think of what it must have meant to him to lead his people in all these years, I recall the very striking passage in our Midrashic literature with reference to the opening words of the Sedrah of this Sabbath: *Vai yehi Beshalach*. The Rabbi stops at the first syllable, *Vai*, and he asks: *Mi Zavach Vai*, "Who carried *Vai*, woe?" One Rabbi answers: "Pharaoh cried woe!" And we can well understand that answer. Pharaoh suddenly found himself bereft of thousands of slaves, and so it is no wonder that he bemoaned his fate and cried. Woe is me! But a second Rabbi replied: "Moses said woe!" Here, we must admit, we are puzzled. Surely Moses should have been happy in beholding the realization of his great dream and hope. And yet, if we look a little deeper into these words, we can appreciate the truth of this Rabbi's words. Moses thought that his most difficult task was to take the Jews out of Egypt. Once he would bring them beyond the Egyptian border, he felt, his task would be easy; the former slaves would gladly submit to his leadership, and rush to a Sinai and to the Promised Land. But he soon found out how mistaken he was. No sooner did they breathe the air of freedom, than his real difficulties appeared. He had to drive them to Sinai; he had to force them to march to the Promised Land. We can well imagine how often he must have cried to himself *Vai*, Woe is me! How heavy is my task!

We speak of fifty years of spiritual leadership. But as I look back upon much of this era, I can appreciate what a difficult task was his. Coming to these American shores of freedom from the bondage of East European lands, many of the newcomers were blinded by the sun of freedom. Many forgot their task in Jewish life.

Many had to be driven to bring to life the old Torah from Sinai. Many and many a time, your leader, too, must have cried out *Vai* Woe is me! But today we thank God that after fifty years, he still retains his smile, his patience, his optimism, his determination to carry on his work, and to continue to lead his people through all the wilderness that they may be called upon to traverse.

If I wanted to evaluate his success as father, I could do it in no better way than by referring to a beautiful and touching comment of our ancient Sages. In the Bible passage that describes the meeting between Jacob and Laban, when the former was on his way home to Canaan, we read that "Jacob said *L'echov* to his brothers, gather ye stones." The Rabbis, studying these words were surprised, and they ask: Brothers? How many brothers did Jacob have? He only had one, and would that he did not have even that one! "But," they reply, *Elu Banav* "These were his children to whom he spoke, *She-hu Koreh Oson Belashon Hakodesh Echov*," and speaking to them in the sacred tongue, he addressed them as *Echov*, brothers." This is a strange comment, indeed. Surely, Jacob must have spoken *Belashon Hakodesh*, in the sacred Hebrew tongue. In what other language would we have expected him to speak? And the word *Ach* in Hebrew means "brother," not "child." What then, does the rabbi really mean by his remark? But here, too, the rabbi analyses the secret of Jacob's success as father. When he spoke to his children he addressed them in that sacred, tender loving fashion as brothers, comrades, pals! He never looked down upon them from on high. He rather raised them up and made them feel that they were his equals, his companions in life. When I analyse the relationship between our dear father and us, his children, and ask myself, how is it that he did succeed in leading us in his way, I find the answer in this comment about Jacob. After all, there was a wide gap between our father and us. He brought with him the Jewish civilization of Eastern Europe, and we, his children, were the products of the American school and American environment. Why, then,

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A Short Story

CONQUEST

By JACK LEVINE

I OUGHT to be happy today, but I'm not.

Today is Friday, it's pay day, it's my first pay day, and I ought to be happy, but I'm not.

I am standing at the emery wheel, grinding the heads off spiral roller bearings. All around me rolls the sound of the machines. Wave upon wave of pounding, crashing, shattering, booming, humming sound breaks against my eardrums. I hear the punch-presses going bump, bump, bump, and I hear the machine-gun racket of the riveting, and I hear the song of the millers—saws cutting into steel and steel crying out in screeching protest.

I don't know just how to explain it, but it seems as if the tune the machines are playing is not for me, as if I am something apart from it, as if I just don't fit in with the shop and the sounds and the machines and everything.

Honest, I'm trying my best to make a go of it. The work requires a lot of muscle and a good strong back, and I'm just a skinny guy fresh from Lucas High with a lot of fuzz and pimples on my face and not much muscle at all.

Take the operation I'm now on. Down at your side is a pan of bearings. You pick one up and try to steady it against the emery wheel. But you're jumpy and your hands move the bearing jerkily across the surface of the wheel, flinging out a brief shower of sparks.

I started this operation at eight this morning; the clock over Motz Grenke's bench says it's five to three. That's a long stretch, and believe me, I'm tired, damn tired. Now, with every sweep across the wheel, your arms feel heavy, like a boxer's arms near the end of a tough fight, and your tooth-pick legs buckle a little, and pain grips you across the shoulders, sharp twinges of pain.

I hate to say this, but more than once I've wanted to quit.

But I can't quit. I won't quit. I've just got to go on. Dad's been dead two years now, and I've got to be the provider. There are butcher bills and grocery bills and doctor bills and all kinds of bills. There's little Joey at home. He's crippled and wears a brace on his foot. He needs good food and a doctor's care. And there's Marjorie in grade school, and she needs dresses and things. And Raymond, a soph in Lucas High. Mama's not well and she worries. "Bill collectors don't

want to know about your troubles, son," she says. "Only one thing they are interested in."

Quit? Don't talk foolish. I'm going to work and sweat, and my clothes are going to reek of kerosene and oil, and my hands will be hard, caloused mitts and my muscles steely bands. Today—and every Friday—I'm going to take home my pay envelope and dump the works in my Mama's lap. And she'll probably sit there, not saying a word for a little. Then, suddenly, the tears will fill up her quiet eyes and spill down her pale, crinkly face. I'll bend over and she'll kiss me softly on the cheek.

And the kids will all stand around, fidgety and silent, but they'll be very happy.

Besides, there are other reasons why I can't quit, reasons just as important. I've got to show Roxie Melrose. I've got to show him a Jew's got guts. I've got to show him a Jew's not afraid of work, factory work. And most of all, I've got to show him a Jew can do his part in this national defense program.

Monday, my first day on the job, I was grinding here at the emery wheel when Roxie Melrose, who is shop foreman, came over to see how I was getting along. He showed me an easier way to grind bearings, and then we got to talking about different things, and—well, I just don't remember how he came to ask me if I was Jewish. He showed some surprise when I told him I was. He said "Jewish boys usually stay clear of the shop."

You see, Roxie Melrose is boss, and I didn't want to offend him, so I said kind of politely but firmly that I thought he was mistaken, that in our defense industries today there are plenty of Jewish kids who are laborers. I told him about the two Lustig brothers who live next door to me. Hymie is an aeroplane mechanic, Joey a welder.

"Mebbe so," he said, and I could see he felt there was something in my argument; I could see the way his eyes narrowed into thoughtful slits, the way his lips twisted. "But they're ex-

ceptions, those two lads. You take most Jews—they just ain't cut out for the shop."

His point needed something to back it up, so he told about a Jew with whom he once worked in an iron foundry. He said this Jew wasn't on the job two weeks before he called it quits. The man had talked about some sickness he had; was afraid he would die if he worked around in the heat of the ovens much longer.

"He was sick all right, yeh," Roxie sneered. "Sick for work. I could see right through that guy. He didn't like the idea of sweating a little for his bread and butter, he didn't like the idea of dirtying his hands. And, on top of that, he was scared of the shop. No guts a-tall, I guess."

We both fell silent for a little, and above the noise of the other machines you could hear the punch-presses pounding. I didn't dare tell him what I thought; I needed the job.

He turned away, flinging a parting thought over his shoulder: "Mighty seldom you see a Jew who can set up a punch-press or turn stuff on a lathe."

The words stung. I stopped grinding. Something pushed me along after him. I heard myself asking for a shot at the lathe.

"Who, you?" he said, turning about. "You?"

I nodded.

It struck him funny. He threw back his head in a loud laugh, and you could see the teeth stained yellow-black from chew-tobacco.

I felt pretty small as I walked back to the emery wheel.

I am finished grinding now, and I make a motion with my hands to Tony Pago, down by the millers, that I want a lift. He comes over, wiping his big, greasy hands on a rag.

"Take a deep breath, kid. Slow and steady now," he says, and the veins in his bulky arms are blue rivers winding through fields of hair, as we pick up the two-hundred pound pan of bearings and buggy-lug it towards the kerosene tank. A fagged feeling

takes hold of my arms and legs as we go. When we set the pan on the edge of the tank I let go a breath of relief. But Tony doesn't bat an eyelash; he tilts the pan upwards as if it were full of feathers. The bearings go rolling out with a rush. Kerosene splashes up into his face, and he smiles through strong, white teeth.

I watch Tony as he walks back toward the millers. He has a short, sturdy body and he walks with a quick step.

I'm jealous of Tony. He's right at home in the shop. He's liked his job. He's the master of his job. He stands for something I don't.

I swish the bearings around in the kerosene so as to wash the emery grit and the oily slime off the rollers. After I work like this for a while, I stop and reach into my back pocket. My pay envelope is there and I touch it, just to make sure it is still there. Then I pull it out, and for a long second or so I look at the scrawly, kerosene-blurred name on the envelope. Damon Reisman. Then I take a peck at the money inside -- thirteen dollars and eighty-two cents, with fourteen cents off for social security and fourteen off for old age pension.

Damon, I say to myself, it's your first pay envelope. It's all yours, Damon, yours and Mama's and the kids'. You earned it, boy, you with your pink, blistered hands and your skinny, soft-muscled arms and legs. You, straining and aching and sweating, you did it, Damon.

But, much as I'd like to, I can't work up any real joy over the pay envelope, my first pay envelope; because always there is something hard and mean and unfriendly that stands between me and the job. It's like I said. It's the shop and the machines and the sounds and everything -- I just don't fit in. I don't know. Maybe Roxie Melrose is right. Maybe I'm not cut out for this kind of work. Maybe I'm not . . .

Roxie Melrose taps me on the shoulder and says to stop what I'm doing, he's got another job for me. We got into the shed where all the stock steel is kept.

He hands me a pair of work-gloves and says to take all the flat steel--and he points to the long rows of cold, gray metal--cart it over to the other shed and lay it alongside the bundles of coiled steel.

That's all, he says. Then he goes out and I start to work.

With the weariness of an old man I work, my arms and back muscles aching as I reach down and pick up strip after strip of the heavy metal. I carry the stuff to the other side of the shed, and as I go my legs protest at every step, and every once in a while I feel the slight buckling at the knees.

And suddenly I realize what I am doing. I am doing work that doesn't have to be done. There is no reason for lugging steel from one place to another when it is perfectly okay where it is. It is a scheme of Roxie's, I say to myself. He's trying to get my nanny up, that's what. Sure. It's a tough job, and he thinks I haven't the guts for it. He thinks I am going to play right into his hands. By quitting. Well, I'll show him. I'll show him I can take it.

Down deep inside me I feel something driving me on, driving me on. Like a whip lashing across the backs of tired horses. No. It is something more than a whip. It is something more than any physical thing. I don't know just how to explain it. It is like a voice calling to me from across many miles and many years. It is a voice urging me to go on and on. I heard that voice before; heard it in the *schule* on my Bar Mitzvah as I rose and went forward to the altar; heard it in the hushed silence of the cemetery when the first shovels-full of dirt fell upon my Dad's coffin . . .

The door of the shed creaks and Roxie Melrose slips in, noiselessly, like a shadow.

He stands for a while with folded arms, watching me work out of the narrow slits of his eyes.

"Tired, kid?" he says, finally.

"Not--much." I toss the words over my shoulder and keep moving.

"C'mere, kid. I want to talk to you."

I go over to him.

"You are tired, ain't you?"

"Well, maybe . . ."

A sallow smirk spreads over his face.

"Sure. I know your kind. You do a day's work and you're ready to fold up. You can't do a man's work because you ain't got the stuff in you. You do a little work and you're all played out--you want to quit, don't you?"

"No," I yell, and I am surprised at the loudness of my voice.

"Sure you do," he says, and he takes hold of my arm in a cold grip.

"Sure you do. You're not meant for this kind of work. You're meant for better work. You're meant for books and white collars and the nice, clean, wholesome work of the office world. You ain't got the guts, you ain't got the make-up for factory work. You ought to get out of here. You ought to get out of oil and the dirt of the machine shop. Get out now, while you're young. Go ahead. Quit!"

I can't talk, because there is a lump in my throat, a lump of anger caught there like a lump of food that won't go down, and it is choking me, wanting to be vomited.

"Go ahead. Quit!"

I shake my arm free from his grip. I cock my fist, try to keep my arm from shaking . . . and then I hear the crash. A loud whoom of sound that rocks the shop building with the force of an earthquake. Roxie turns and scoots for the shop like a swish of wind. For a second I am too befuddled to even move. Then I follow, hesitatingly.

The great hulk of a punch-press is on the floor, stretched out on its back like a big, black work-horse. The bolts that rooted it to the floor have been pried loose, and the fly-wheel of the press has missed the lathe by a hair.

No damage has been done, but there is confusion in the shop. Mr. Grimes, who is president of Grimes Bearing Company, is standing by the press. His otherwise ruddy face is white, and he holds his hands about a foot apart and bleats, "Yes, sir. That's just about all that I needed."

Tony Pago comes over and I ask him how it happened. He says the power was off about a minute before the press went over. Then, as soon as the power was turned on again, he heard the crash. Nobody knows exactly what caused the accident. He heard Roxie say the belt was left hanging loose, and it caught in the fly-wheel the instant the power was switched on.

Tony adds, "This has got the big boss plenty worried."

Mr. Grimes and Roxie Melrose and Motz Grenke are in a huddle over at Motz's bench. Motz is a machinist and he is jotting things down on paper and talking as if he is trying to convince Mr. Grimes of something. But the big boss, he just keeps shaking his head, and all the while his eyes keep darting wildly about the shop.

"You see," Tony explains, "the big

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An Estimate of the Jewish Sage, a Thousand Years After His Birth

The Greatness of Saadia Gaon

By DR. ELIAS N. RABINOWITZ

A MILLENNIUM has passed since the death of Saadia Gaon, the greatest of the Geonim of the Babylonian academies, noted as a pioneer and pathfinder in many fields of Jewish learning. Saadia Gaon was a very active man during his comparatively short span of life (892-942). Author, grammarian, lexicographer, philosopher and teacher, he still found time to engage in polemics. And what a great fighter he was when he entered the controversial arena! As a defender and protagonist of traditional Rabbinic Judaism, few were his peers.

Very little is known of the early life of Saadia. Even the year of his birth, 892, is disputed. This date is accepted principally, because it is given in Saadia's life by the Hispano-Jewish historian of the 12th century, Abraham ibn Dand, in his book "Seder Hakkalcla," or "Order of Tradition." Lately, however, a recently unearthed Genizah fragment, published by the late Prof. Jacob Mann, of the Hebrew College, would fix the date of his birth ten years earlier. The Genizah fragment is a bibliography of the works of Saadia arranged by his two sons, Dosa and Sheerit, and preceded by a short biography of their father. According to this manuscript, Saadia was sixty years at his death instead of fifty.

Saadia was born in the village of Dilez, in the Fayyum district of Upper Egypt. He is therefore known in Arabic writings as Said al-Fayumi. Of his ancestry nothing is known except that his father's name was Joseph. Later in his life, during his bitter controversy with Ben Meir through pamphlets filled with invectives directed against him and his origin, it was stated that Joseph was of low estate, and it was even said that Joseph was a proselyte. It must be remembered, however, that these derogatory remarks are the products of the venomous pen of Saadia's enemies. Saadia, himself, claimed to be of the stock of Judah and a direct descendant of the ascetic Tanna, R. Hanina b. Dosa. He gave his son the name Dosa.

We are also much in the dark as to where and from whom Saadia received his education, both religious and secular. His knowledge of Hebrew subjects, and his general scholarship, measured by the standard of his time was great, indeed.

Saadia's earliest literary produc-

tion, a Hebrew dictionary, "Agrom," was brought forth at the age of twenty. A revised edition of this work appeared a number of years later with an introduction and with explanation in Arabic, the Jewish vernacular throughout the Moslem world at that time. Three years later Saadia wrote a polemical work attacking Anan, founder of Karaism, and the entire Karaite trend of thought. He refuted the arguments of the Karaites in their presentation of the tenets of their belief and made out a strong case for Rabbinic Judaism. The violence of his criticism of Anan and the Karaites appears to have had a serious effect on his future life.

There were many lacunae in the narrative of the Saadia. These have been partly filled in by new finds, in particular, through the Genizah discoveries at Cairo by Professor Schechter. Until recently, it was believed that Saadia was called to the Gaonate of Sura in 928 because of the reputation he established through his writings. This is far from the truth. In fact, it has now been established that Saadia left his native land in 915 C.E. Separated from his family and from his pupils for a number of years, he led a wandering life, living for a time in Palestine, then in Aleppo and in Bagdad. This fact was established through fragments of letters lately discovered, written by Saadia from Palestine to his former pupils in Egypt. It is apparent from these epistles that his departure from his homeland and his separation from his family were not voluntary. There are a number of conjectures as to the cause of his exile. The most plausible explanation is the one offered by Prof. Malter. According to him, Saadia fled to save his life. It is noteworthy that the year of his departure coincided with the year of the publication of his polemic against Anan. The Karaites of Egypt were numerous and influential. Bribery in the Orient, even in high places, was common then. It is possible that Saadia fled for fear of a hired assassin or for fear of seizure by some official hired by his enemies.

To have a fairly accurate conception of Saadia and his activities, it is advisable to digress somewhat for a brief resume of Jewish history for a number of centuries. After the destruction of the Temple in 70 C.E., Palestine remained the spiritual center of Jewry for a number of centuries. There the various Tanaitic schools developed, there the accumulated knowledge, the legal and moral wisdom of Tanaim, was collected and finally put to writing through the efforts of R. Judah Hannair, Patriarch of Judah Circa 190 C.E. Gradually, because of persecutions and depletions in population, the influence of Palestine diminished. As Palestine's influence waned, the importance of Babylonia as a Jewish center grew.

Jews had lived in Babylonia since the first exile of Nebuchadnezzar prior to the destruction of the first temple in 586 B.C.E. But its important role in the development of Jewish thought did not begin until the birth of the third century C.E. when the great teacher, Rav, a native of Babylonia, and his colleague, Mar Samuel, also a native of that country, returned home from their studies at the school of R. Judah Hannasi. Rav, whose real name was Abba Arika, or Abba the Tall, set out to spread the knowledge of the Torah in Babylonia. To accomplish this task he founded a school there in the same manner as, two centuries earlier, R. Jochanan b. Zakkai established a school at Jamnia to save Judaism from destruction. This academy, at Sura, supplemented by another academy established by R. Judah ben Ezekiel, a pupil of Rav, at Pumbeditha, became the spiritual foci of a scattered Israel throughout the Diaspora, especially after the decline and virtual disappearance of schools of learning in Palestine. For the period of approximately eight centuries, Sura and Pumbeditha were the centers of Jewish life. It was at the academy at Sura that the venerable R. Ashi finally decided to collect all the material of several centuries—the sayings and dis-

putes and differences of opinion of the Amoraim, the Rabbinic authorities of the Talmudim. Blessed with a long life, he succeeded in accomplishing a great part of his task. The work continued for a long period after his death.

Though there were changes in empires and governments, the life of the Jew remained practically the same. One Persian dynasty followed another, and finally Persia was conquered by the Arabs and became part of the Islamic Empire. But the great academies of Sura and Pumbeditha continued to function. So it remained even in the days of Saadia in the first half of the tenth century C.E.

The political organization of the Babylonian Jews was unique. They enjoyed autonomy. The supreme ruler was the Resh Galutha, the Exilarch, or Prince of the Captivity, whose members claimed to be scions of the Davidic family. The power of the Exilarch was absolute and supreme. In religious and formal affairs, however, the two academies were the supreme arbiters, and inflicted fines and punishments upon delinquents. Saadia lived about four centuries after the close of the Talmud. When he was called to become head of the academy at Sura, the Gaon, or Excellency, as the heads of the schools were then termed, conditions as far as government was concerned did not seem to have changed to any great extent.

But just as Babylonia was the birthplace of the great Babylonian Talmud, it was the home of many schisms. Upon its soil developed the sect of the Karaites. Anan, the traditional founder of Karaism was a Babylonian Jew of the family of the Exilarchs. He had aspirations to the exilarchate and was disappointed in this ambition. In the middle of the 8th century C.E. Anan broke away from the traditional Rabbinic Judaism, discarded the tenets of the Talmud, and followed a faith of his own. Many there were who rebelled against the restrictions of Talmudic lore, and, Anan, and those who came after him, found many converts to their movement. Their aim was to return to the text of the Scriptures. Soon the teachings of these schismatics spread elsewhere, in Egypt and in Palestine. One effect of this movement was to stimulate an interest and to create a desire for a more intensive study of the text of the Scriptures. Saadia recognized the danger to his beloved faith, and

combated the new schism throughout his life. In this battle, he used the same means as his foes. He studied the Bible and spread the knowledge of it through translation and comment. But this was accomplished from the Rabbinic point of view.

In the first quarter of the 10th century there appeared in Palestine a new Jewish leader, vigorous and learned, named Aaron ben Meir. His ambition was to arouse Palestinian Jewry from its lethargy and restore it to its former glory. Ben Meir claimed to be descended from the patriarchal family of Hiller. His learning, writing, ability and aggressiveness gave him prestige and a following even outside of Palestine. One of the prerogatives of the Holy Land in former days was the setting of the calendar. Although calculations had fixed the days of New Moons and Festivals, the Jews still clung to the ancient method of direct observation of the appearance of the new moon. This had to be reported to the court, whose methods set the date for the first day of the coming month and for the great festivals. With the decline of Palestine, this function was transferred to Babylonia. Ben Meir protested against this procedure and argued that only in Palestine could this ceremony be performed. He went so far as to establish a date for Passover differing by a few days from the date set in the Babylonian academies. It was then that Saadia stepped forth, and in pamphlet after pamphlet attempted to prove him wrong. It was a bitter struggle, and lasted for two years. It must be emphasized, however, that while Ben Meir and his followers indulged themselves in insulting Saadia, the latter refrained from such tactics and confined himself to occasional acrimony.

This phase of Saadia's experience has only been recently unearthed. Graetz does not know of the existence of Ben Meir. The first mention of him is in an article on fragments of the "Sefer Hagalui" of Saadia by the celebrated Karaite Orientalist, Ferkwitz, published in the defunct Hebrew periodical *Ha Melitz* in 1868. It is interesting to note that Ben Meir's full name is even now in doubt. The name Aaron is mentioned by Saadia in his "Sefer Ha Moadim," or "Book of the Seasons." But the passage in question is rather obscure.

In the interim between the end of the Ben Meir incident in 922 and the appointment of Saadia to the Gaonate

of Sura in 928 little is known of his whereabouts or his activities. But upon the death of the Suran Gaon, it devolved upon the Exilarch David b. Zakkai to appoint a successor. The old academy was now in a state of decline. There was a time when it was deemed advisable to close its doors altogether. However, this was not done. The Exilarch had two candidates. He was warned against Saadia. No one doubted that he was the most learned man of his age, but the exilarch was told that he had a violent temper, that he was pugnacious, and that he had an unbending will. But David ben Zakkai had decided to appoint him. Of course to the academy this appointment was invaluable. It was as refreshing as a sprinkling of water on a wilted plant. But it took only two years for the Exilarch to become aware of the Gaon's true mettle. A rift between the two occurred. It started because of the refusal of the Gaon to attach his signature to a legal document involving the settlement of an estate. The Gaon thought there was something unethical about the affair. They obtained the signature of Kohen-Zedek Gaon, of Pumbeditha, and insisted upon Saadia's signature. There were even attempts at physical coercion. But Saadia would not comply with the wishes of the "Resh-Galuth," and finally the Exilarch appointed another Gaon in Saadia's place. The latter retaliated by appointing David's brother to the exilarchate in his stead. David excommunicated Saadia and Saadia excommunicated David in return. At last, however, the Caliph stepped in. Saadia was compelled to relinquish his post and was sent into exile.

Saadia was in exile for a period of seven years from 930 C.E. to 937 C.E. Finally, some influential friends of the Exilarch prevailed upon him to recall the great scholar. David b. Zakkai and Saadia were reconciled and the academy of Sura again began to flourish. Soon, however, the Exilarch died. Then the Gaon revealed that he was possessed of a truly generous spirit. Upon the death of his former enemy he undertook to raise his young son. But before long, he himself was called away to his everlasting abode. He only served as Gaon for five years after his return from exile.

To enumerate all the literary productions of Saadia Gaon requires a book in itself. True, the bulk of his

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THE NEWS OF THE MONTH

By LESTER LYONS

THE strategic role which Palestine plays in the present world conflict as an ally of the democracies was emphasized by prominent officials and outstanding Jewish leaders at the annual National Conference for Palestine last month. At this Conference, attended by over 1,500 delegates and guests, a resolution was adopted calling upon this government to incorporate in its post-war program active support of the establishment of a Jewish commonwealth in Palestine. A strong appeal also was made for the creation of a Jewish Army in Palestine. In a message to the Conference in which he stated that, "We in the United States must help strengthen Palestine against aggression," Secretary of the Navy Knox declared: "Palestine is a tiny country on the map of the world, but it is shaped like a thorn. It is a thorn indeed in the flank of Hitler. We must strengthen that thorn until it becomes a sword that will halt the tyrant's eastward march." Secretary of the Treasury Morgenthau declared in a message to the Conference that the cause of Palestine "is identified with the all-embracing cause of democracy."

In urging the creation of a Jewish Army, Rear Admiral Yates Stirling, Jr., former Chief of Staff of the United States Navy, said: "It is to our advantage as Americans to see a Jewish Army utilized. We have a worldwide war to win. Even at best, our reserves of manpower are not such that we can squander them. We must take advantage of all possible sources of other armies if we are to hold the fronts we now protect and reach out to new battlefields."

More than 200 prominent Americans have telegraphed Senator Robert F. Wagner, Chairman of the American Palestine Committee, endorsing a project for a Jewish military force in Palestine to strengthen the Allied position in the Near East. The plan calls for the early organization of an army of four to five divisions, consisting chiefly of Palestinian Jews who will serve under British command with their own banner and with the same status as the Czech and Polish units now cooperating with the British forces. In publicizing the announcement, Senator Wagner said: "I

wholeheartedly endorse the proposal for a Jewish military force under British command enabling the Jewish Palestine community and millions of stateless Jews to fight in democracy's cause. The plan has long since been approved in principle by the British Government. Its military necessity has been underscored by the latest British set-back in Lybia." The list of those who telegraphed their endorsement of the plan includes many governors and United States senators, representatives, judges, educators and civic leaders.

The Zionist Federation of Great Britain, at its 41st annual conference, has called on the British government and its allies to incorporate the establishment of a Palestinian Jewish state in their post-war settlement aims.

All Jewish women in Palestine between the ages of 20 and 40 are being mobilized for military and patriotic duty . . . The colony of Shaveh Zion, which has been settled entirely by Jews who formerly resided in a village in southern Germany, is being developed as a Spa . . . In order to obtain raw materials for the production of war goods in Palestine the Central Committee for the Development of Chemical Industry established by the Jewish Agency is investigating the opportunities for producing essential chemicals and other materials in Palestine. Among the materials now being tested are manganese and sulphur which have been found in Palestine . . . In support of Britain's war efforts orders have been placed in Palestine for the purchase of 100,000 pairs of boots, several hundred thousand mess tins and water bottles, almost a million rivets, roofing felt, hospital tents, canvas for wagons and many other products . . .

Two new public markets are being built in Jerusalem by the Municipal Council. One is in the Jewish section, the other in the Arab section . . . Jewish colonies in Palestine have taken up pigeon breeding for the first time. The experiments have proven very successful . . . The new Hebrew translation of Hanlet recently published in Jerusalem has become a best seller.

. . . Over 200 business enterprises were established in Palestine last year. The industrial productivity of the land was over 13 million pounds.

More than 55,000 licensed radio sets are being used in Palestine . . .

HOW TO MAKE GOOD USE OF JAP SILK

In an effort to "translate patriotic enthusiasm into practical action" a prominent Zionist in this city has donated to the United States Government the entire stock of Japanese raw silk owned by his company. This silk will be sufficient to make 10,000 yards of parachute cloth. The firm has also offered to weave and process the silk into parachute fabric. No compensation was sought except "the hope that this silk will be returned to Japan by our victorious parachutists."

The production of castor oil, which began only a short time ago, has developed into a thriving industry. The quality of the product has brought many orders from neighboring countries . . . As a result of the war there is a shortage of workers in Palestine, particularly on farms. This shortage has been becoming more acute . . . The diamond polishing industry in Jerusalem has expanded to such an extent as to make Palestine the center of this industry for the entire Middle East, India and Asia. To overcome the shortage of special steel tables used for work benches, a Tel Aviv artisan has devised concrete smooth-faced benches for the same purpose . . . Four new settlements are being established in the Beisan Valley and in the south of Palestine in memory of the late Dov Has and Ben Yaaquov, Palestine labor leaders. Half of the cost of \$250,000 will be borne by the Jewish Agency and the other half by the Federation of Jewish Labor.

The Chairman of the Board of Jewish Deputies in England has been assured by one of the allied governments that after the war the Nazis will be required to pay for the crimes committed by them against Jews in the same measure as they will have to pay for all the other crimes.

The National Vocational Service Committee of B'nai B'rith has established group vocational counselorships in New York, Chicago and Philadelphia for the purpose of providing more effective aid to Jewish youth in adjusting themselves to wartime economic dislocations. These service groups are a decentralization of the work previously done by the Vocational Service Bureau of the organization.

A series of lectures on Christianity and Judaism is being given at the University of North Carolina. These lectures, which are entitled "Our Judeo-Christian Heritage," are open to the public as well as to the students and members of the faculty. They are sponsored by the University, Y.M.C.A. and the Hillel Foundation of B'nai B'rith.

The English government, which has been assisting the kosher Jewish canteens throughout the country, will set up 50 additional canteens during the next few months in order to meet the Passover needs of the evacuated Jews. Over 1000 Jewish children are at present receiving kosher meals in eight centers for evacuees. Nearly 250,000 meals were served during the past year. Much of the expense involved has been met by the government.

The Institute of Jewish Affairs, which has been established by the American Jewish Congress and the World Jewish Congress for the purpose of investigating Jewish life with a view to formulating the basis on which claims for equal rights for Jews may be presented at the peace conference, is now headed by Professor Horace M. Kallen and Professor Jerome Michael. During the year of its existence the Institute has produced a number of studies with respect to Jewish life, including the first comprehensive record of the situation of the Jews in Nazi-occupied countries.

The Swiss Protestant Relief Society for the Confessional Church has called on the members of the Reformed churches in Switzerland "to pray for the suffering Jewish people and to do everything they can to alleviate this suffering." In condemning the persecution of the Jews the

Society declared that "Anti-Semitism is incompatible with membership in the Christian Church."

A neutral diplomat who left Bucharest estimates that over 60,000 Jews have been massacred in Bessarabia by Rumanian soldiers since last June. The Rumanian government, controlled by the Nazis, has determined to annihilate the Jews in that country.

GERMAN JEWS DEPRIVED OF POTATOES

The Jews of Germany have been forbidden by the authorities to purchase potatoes. This restriction is a severe blow to the Jews inasmuch as potatoes constitute the chief item of their food. The Jews have also been forbidden to purchase other staples.

The German press reports that Hitler has transferred to the ex-Mufti of Jerusalem, for the duration of the war, one of the confiscated Jewish villas in a fashionable German suburb. A number of Arabs residing in Germany have been assigned to act as his staff members in his pro-Nazi propaganda broadcasts to Arab countries.

A Vienna paper has accused the Austrians of refusing to send warm clothing to the German army in Russia. It states that when Vienna was occupied by the Nazis, the population was permitted to loot all Jewish businesses including the large clothing stores. The Austrians are now rebuked for refusing to share their booty with the German army.

A Japanese general has proclaimed a campaign of extermination of the Jews living in Japanese territory. The pretext given is that the Jews are "dangerous to our military victories." . . . All Jewish schools in Shanghai including the office of German-Jewish refugees have been closed by the Japanese government on the ground that the Jews throughout the world are pro-ally.

The Polish government in exile has issued a "Black Book" describing the tortures, pogroms and organized terror being directed against the Jews in Nazi-occupied Poland. The document states that the Jews have been forced

by the Nazis to destroy Polish religious and national memorials. A favorite torture of the Nazis mentioned in the book is the driving of naked Jews into the street where they are sprinkled with water in temperatures as low as 30 degrees.

Because the cemeteries in Polish ghettos have very little space left Jewish communal leaders decided to bury one corpse on top of the other. The Nazi authorities however have forbidden such burial and have ordered, the corpses to be burned. . . The Jewish community has ordered all inhabitants of the ghetto to remove clothing from the dead so that it might be distributed among the needy.

The International Red Cross in Geneva has announced that 400,000 Jews, constituting 25% of the Jews in the Polish and Baltic ghettos, have contracted typhus. Of the Jews living outside the ghettos 100,000 or 10% are ill with that disease. . . The Red Cross has been unable to cope with the situation because of the lack of anti-typhus serum and the prevalence of unsanitary conditions in the ghettos.

The chairs in French universities formerly held by Jewish professors have not yet been filled. French professors have refused to accept the invitation of the Vichy regime that they teach in place of their Jewish colleagues. A number of French students have refused to attend classes conducted by Nazi professors. . . The Vichy government has ordered all Jewish or-

NEW SYNAGOGUE IN LIVERPOOL REPLACES ONE BOMBED

Following the destruction of the historic synagogue at Leeds University in England by Nazi bombers, the Jewish students of the University built a new synagogue in the city.

ganizations to be closed and has confiscated all their funds.

A band of guerilla fighters composed entirely of Serbian Jews attacked a concentration camp in Dvornik where they liberated 410 Jews, including women and children.

Continued on page 23

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Levinthal to Discuss Revitalization of Sabbath

At our late services on Friday evening, February 27th, at 8:30 o'clock, Rabbi Levinthal will preach on the subject, "The Sabbath — Can it be Revitalized in and for Our Day." This subject is prompted by the recent Congress that was held for the promotion of the Sabbath in American Jewish life. Rabbi Levinthal will discuss the important implications of such a conference and how the Sabbath can again become the vital influence in Jewish life that it was in the past.

Rev. Kantor will lead in the congregational singing. You and your friends are cordially invited.

Special Youth Service On Friday, March 6th

On Friday evening, March 6th, we shall hold a unique service dedicated to the general problem of the Jewish youth and Jewish life today. The subject will be discussed from various angles by a number of outstanding youth leaders. Mr. Harry Zucker, president of our own Young Folks League will deliver the message of welcome. Mr. Joseph Jaspan, president of the Junior Federation of Brooklyn Jewish Charities will speak on "The Problem of Charity and our Jewish Youth." Miss Sylvia Brody, president of the Junior Hadassah organization, will discuss "Palestine and the Jewish Youth" and Rev. Sidney Greenberg, a member of this year's graduating class of the Jewish Theological Seminary will discuss the "Synagogue and the Jewish Youth." Rabbi Levinthal will preside at the service. We trust that all of our young people will be with us on that evening.

Peretz Hirshbein Celebration

An interesting evening has been arranged at the Center for Saturday evening, March 7th, at 8:30 o'clock. It will be an evening in celebration of the occasion of the 60th birthday of Peretz Hirshbein, famous Jewish playwright, poet, author of "The Idle Inn" (Puste Kretchma), "Green Fields" (Die Greene Felder) etc. A group of prominent Jewish writers

and literary figures will participate in the program. Among them S. Niger, literary critic of *The Day*; H. Leivick, author of "The Golem"; Zalman Schenauer, famous novelist, etc. David Pinski, noted playwright, will be the chairman of the evening. A musical program will be rendered. Admission tickets 55c and \$1.10. Center members will be admitted free upon presentation of their 1942 membership cards.

Sisterhood to Hold Next Program Meeting on March 9th

The next monthly meeting of our Sisterhood will be held on the second Monday of the month, March 9th, at 1:30 o'clock. The president, Mrs. Isador Lowenfeld, will render a report on the activities during the month. The Program Committee headed by Mrs. I. H. Levinthal, the chairman, and Mrs. Morton Klinghoffer, the co-chairman, have arranged a most interesting program. Mrs. Naomi Finkelstein, who has been with us a number of times in the past, will be the speaker of the afternoon. The subject of her address will be announced in the next issue of the *Bulletin*. A fine musical program will be presented by Miss Ethel Elfenbein, a well known pianist. We trust that all of the women of the Center will reserve that afternoon.

Hebrew and Sunday School Purim Party Sunday

This Sunday morning, March 1st at 10:30 o'clock, the Hebrew and Sunday Schools of our Center will hold a joint Purim festival and masquerade in our Auditorium. A feature of the program will be an arts and crafts exhibition of work done by the Sunday School children. Refreshments consisting of Hamantaschen will be distributed to the children by the P. T. A. All welcome.

Sunday Restaurant

The Center Restaurant is open every Sunday during the season from 12:30 p.m. to 5 p.m. Regular dinners at \$1.10 per person and a la carte meals are served. Members of the Center and their guests are invited.

P.T.A. Purim Festival This Wednesday

A Hebrew and Sunday School Parent - Teacher Association Purim party will be held on Wednesday evening, March 4th, at 8:30 o'clock. Rabbi Mordecai Lewittes will be the guest speaker. A program of entertainment will follow. Refreshments will be served. Parents of the schools' children are cordially invited.

Club Notes

The Inta-League is arranging an evening of old time movies for Wednesday, March 4th.

The Shomrim and Center Girls arranged a highly successful dance on the eve of Lincoln's Birthday. Proceeds will go to the Red Cross. Regular meetings are held on Saturday night.

The Tsofim will meet on Sunday at 2 p.m. beginning March 8th. Their athletic hour will be followed by the regular club meeting.

The Maccabees will meet on Sunday instead of Saturday night, beginning March 1st. The club will meet in the gymnasium at 2 p.m.

The Vivalets have completed a number of arts and crafts projects. On Saturday, February 21st they held a scavenger hunt. Meetings are held every Saturday night.

The Dramatic group, which meets on Sunday is rehearsing a play called "Grandma Pulls a String." Those in the cast are:

Grandma—Phyllis Newman
Mrs. Cummings—Lois Siegel
Hildegard—Elaine Siegel
Julia—Carol Stern
Bill Thornton—Herb Greenberg

Daily Services

Morning services at 7 and 8
Sunday morning additional service at 9:00.
Mincha services at 6:30.

Sabbath Services

Kindling of candles at 6:31 o'clock.
Friday evening services at 6:30.
Sabbath services, (Shabbat Zakor, Parsha Tezaveh, will commence at 8:45 a.m.

Rabbi Lewittes will preach on the weekly portion of the law.

Mincha services at 6:30.

Purim Services This Monday Evening and Tuesday Morning

The Megillah, or Book of Esther, will be read at the special Purim service in our synagogue this Monday evening, March 2nd at 7 o'clock.

On Tuesday morning, when the Megillah will again be read, services will be held at 7 and 8 o'clock.

School Pupils to Attend Megillah Service Monday Evening

The pupils of all our schools are cordially invited to attend the special service in honor of Purim this Monday evening, March 2nd at 7 o'clock. The children are asked to assemble in the Auditorium at 6:50 at which time the teachers will distribute the Hamangrangers to be used during the service.

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

Prayer Books

Presented by Mr. and Mrs. Kalman I. Ostow of 523 Crown Street in honor of the marriage of their daughter, Evelyn Pearl to Mr. Benjamin Mandelker on February 8th.

Library

Mrs. A. H. Zirn

Additions to Library

The following books have been acquired by the Center library recently and are now available for circulation:

The Dragon's Teeth — by Upton Sinclair.

The Devil in France — by Lion Feuchtwanger

W. H. Welsch — by Simon and James Flexner

Inside Latin America — by John Gunther

Mission to Moscow—by Joseph E. Davies

The Kremlin—by Walter Duranty

Outline of History—by Lotte Levinsohn

IN MEMORIAM

It is with deep regret that we announce the passing of our member

Mrs. Benjamin Brown

of 1045 St. Johns Place on February 20th.

To the bereaved family, the Messrs. Nathan and Theodore Brown of 1045 St. Johns Place, Mr. A. Milton Brown of 201 Crown Street and Mrs. Julius Light of 37 E. 58th St. the Brooklyn Jewish Center extends its most heartfelt expressions of sympathy and condolence.

Philosopher's Holiday — by Irwin Edman

The Treasure—by David Cinsker
Ideas for the Ice Age — by Max Lerner

Lincoln Talks—by Emanuel Hertz
Our Foreign Policy — by R. A. Smith

The World I Knew — by Louis Golding

Selected Works—by Israel Zangwill

Judaism and Science—by Solomon Solis Cohen

Menorath Ha'Maor (4 vols.) — by H. G. Enelow

Mishnath R. Eliazer — by H. G. Enelow

Congratulations

We extend our hearty congratulations and best wishes to:

Mr. and Mrs. Eugene R. Sarezky of 1370 Carroll Street on the occasion of the birth of a son to their children Mr. and Mrs. Monroe U. Sarezky on February 17th.

Dr. and Mrs. Simon Shapiro of 135 Eastern Parkway on the occasion of the marriage of their son, Dr. Raymond N. Shapiro to Miss Beryl Petchesky on January 24th.

Mrs. Ida Stulman of 1326 Union Street upon the engagement of her daughter, Esther to Mr. Irving Moldauer.

Basketball News

History repeats! The Brooklyn Jewish Center varsity team has again won the New York City Jewish Welfare League championship of Division I. Back in 1940 our team won its first Jewish Welfare League championship, and on January 24th of this season, by defeating the strong Bronx Y.M.H.A. in a hectic game by the score was 43 to 39, our boys repeated for another championship. This season's race was quite exciting with the Jewish Center - 8th Avenue Temple - 92nd St. Y. M. H. A. and the Bronx running neck and neck. No team remained undefeated. Our boys finally came through with a record of 8 wins as against 2 losses. We will subsequently play the Division II leaders as soon as they have completed their schedule. Our team is to be commended for the spirit of clean play they have demonstrated throughout the season. They really have brought credit to our institution by their sincere efforts and excellent behavior.

And, as if that isn't enough, our

team has also decided to take part in the state A. A. U. championships. Their first game is scheduled for March 3rd. The opponent will be announced shortly.

Our junior team too has done itself proud to date. Their record stands 14 wins as against 3 losses. The outstanding junior teams of the city were met and in most cases turned back. In many of the games our small-sized team has beaten boys who were much bigger and stronger physically. Coach Smith and his boys, Ted Goldman, Ed Rose, Joe Berger, Norman Ember, Al Goldberg, Larry Goldstein, Bob Crane, Jay Leibler, Jerry Fein and Harvey Weinstein are to be congratulated for their fine record.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Desatnek, Arthur
Insurance Unmarried
Res. 585 Lefferts Ave.
Bus. 649 Broadway
Proposed by Elias B. Desatnek
Filler, Victor W.
Surgical Instruments Married
Res. 1298 President St.
Bus. 38-04 Woodside Ave., L. I.
Proposed by Emanuel Greenberg
and Mrs. John Sklar
Fischman, Miss Naomi
Millinery
Res. 150 Crown St.
Bus. 711 - 5th Ave.
Proposed by Mr. and Mrs.
Leon Alpert
Fisher, Aaron
Insurance Married
Res. 2709 Ocean Ave.
Bus. 145 Montague St.
Proposed by Milton Chasin
and Sam Smith
Gerson, Tobias
Stock Broker Unmarried
Res. 238 E. 96th St.
Bus. 157 E. 86th St.
Proposed by Arnold Reisler
Globus, Alfred K.
Chem. Mfg. Unmarried
Res. 1596 President St.
Bus. 221 W. 57th St.
Glovinsky, Miss Sonia
Res. 40 E. 91st St.
Greenberg, Joseph L.
Dairy Married
Res. 1439 - 55th St.
Bus. 430 E. 10th St.
Proposed by Harry Marcus

Isaacs, Joseph
 Garage Unmarried
 Res. 540 St. Johns Place
 Bus. 501 Sterling Place
 Malina, Joseph A.
 Advertising Unmarried
 Res. 20 Fayette St.
 Bus. 381 Fourth Ave.
 Mendelsohn, Max
 Paper Married
 Res. 302 Eastern Pkwy.
 Bus. 168 Atlantic Ave.
Proposed by Hyman Siegel
 Newman, Harry
 Retail Drugs Married
 Res. 780 St. Marks Ave.
 Bus. 712 Nostrand Ave.
Proposed by Bernard R. Schulman
 Plapinger, Harry
 Real Estate Married
 Res. 901 Washington Ave.
Proposed by David B. Trilling
 and Jack Heidenberg
 Vogel, Alfred L.
 Radio Married
 Res. 131 Lincoln Road
 Bus. 76 - 9th Ave.
Proposed by David B. Rosen

The following has applied for reinstatement in the Brooklyn Jewish Center:

Rosenberg, Milton
 Textiles Married
 Res. 295 Maple St.
 Bus. 40 White St.
MAURICE BERNHARDT
Chairman Membership Committee

Junior Congregation

Services on February 28th will be led by the following:

Shacharit—I. Wechsler; Summary of Sedrah—Anne Leitzers; Musaf — Robert Goldberg; Sermon — Herbert Kummel.

Condolence

We extend our heartfelt expressions of sympathy and condolence to Mr. Sam Reich of 441 Crown Street upon the loss of his father, Berl Reich on February 21st.

Membership Dues

Beginning March 1st, membership cards for the current year will be required for admission to the Gymnasium and Baths, the Forum and other membership functions.

Please secure 1942 cards for yourself and members of your family, by paying your membership dues in the Center. Your cooperation will be appreciated.

CENTER HONOR ROLL OF MEN IN SERVICE

The following is a list of Center members, and sons and grandsons of members, serving with the armed forces of the United States. Their addresses are available at the Center office to anyone who may wish to communicate with them:

Aaron, Dr. Jules B.,
1st Lieut.

Bendell, Irwin

Berger, Melvin

Blankstein, Julius

Brunan, Milton E.

Field, Dr. Leonard E.,
1st Lieut.

Fink, Alan

Fortunoff, Daniel G.

Freed, Arnold

Friedwald, Murray

Goldberg, Howard,
Pvt. 1st Class

Goldsmith, Jack, Corporal

Greenblatt, Gilbert

Hurwitz, Jacob S.

Hurwitz, Nathaniel H.

Hyde, Dr. William, Major

Kobre, Lawrence

Klein, Oscar

Koenig, Irving T.

Kramer, Nat

Kramer, Norman S.

Miron, Herbert

Moscowitz, Alvin E.

Moskowitz, Dr. Irving L.,
1st Lieut.

Passoff, Jack

Perlstein, Arthur S.

Perman, Richard S.

Prince, Milton, Lieut.

Radwell, Louis

Rettinger, Sam

Robbins, Joseph C.

Rosenfeld, Lester R.

Roth, Sidney

Rottenberg, Stanley H.,
Pvt. 1st Class.

Sarezyk, Milton U., Ensign

Schlesinger, Frank

Schwartz, Irving

Seeger, Israel G.

Sheinberg, Paul

Shiffman, Sidney

Shofler, Walter K.

Siegel, Leonard

Silberberg, Leonard

Simon, Herbert M.

Stark, Lawrence, Sergeant

Stark, Robert A.

Teicher, Howard

Wagner, Leonard

Wender, Arthur

Wiener, Jules, 2nd Lieut.

Witty, Irwin David

The above list includes names received up to the time of going to press. Center members are urged to send us the names of their children who are now in service or will in the future join the U. S. Forces, for inclusion in later issues of the *Review*.

WAR DEFENSE WORK AT THE CENTER

CONSIDERABLE progress has been made by the Civilian War Activities Committee of the Center in furtherance of its object. But more good work should and can be done. We ask all those who have not given service in the past to respond now. Let us cooperate to the fullest extent.

The program of the committee is in full swing. Extensive activities have been undertaken and many volunteers have contributed their efforts to make its activities successful. In particular, a large corps of women has been visiting the Center frequently and regularly to knit and sew. Electric sewing machines have been installed which are being used for Red Cross work. In addition, many persons have registered for the first aid and nutrition classes.

From time to time the Center has asked its members to furnish it with

information as to what efforts they are willing to devote to carry out the Center's war program. While the response has been gratifying, it has not been as comprehensive as it should be. In order that the War Activities of the Center might be fully developed it is necessary that more members take part in it. There are many ways in which they can be of service. A special office has been opened at the Center where information may be obtained as to the activities of the Committee, and the ways in which the Center members can be utilized. Members should avail themselves of this facility.

The Center particularly wishes to obtain a list of all members of the center, and sons of members who are serving with our armed forces, in order that it may establish regular communication with them.

JOIN IN CIVILIAN WAR ACTIVITIES AT THE CENTER

Over 1,000 people are engaged in various phases of war activities at our Center. We now appeal to those who have not yet come forward to join this work. Do not delay! Enlist now! Your help is needed!

Are you buying bonds? We have a person on duty all day and during the evening to help you make your purchase. The Center's goal is \$100,000.

Bring books for our boys in the Army and Navy. We will forward them.

Do your share!
Now!

BUFFET SUPPER & DANCE

Tendered by the

Young Folks League

SATURDAY, FEBRUARY 28th

at 9 P.M.

—REFRESHMENTS—

Admission
75c

All members and their friends
are invited

BOOKS FOR MEN IN SERVICE

Our thanks are expressed to the following who have donated books to be sent to the men serving in the United States Army and Naval forces, as well as to those who have presented books anonymously:

Mrs. Bess Barnett
Harry Blickstein
Jerry Bregstein
Ben Hyde
Ruth E. Levin
Sarah Newman
N. H. Pratt
Gertrude Raabin
S. A. Seeger
Louis Weinstock
Dr. David Zuckerman

A MESSAGE OF IMPORTANCE

It is both wise and economical to make provisions for a burial plot in advance instead of leaving it to a hurried choice on the part of a stranger or neighbor. Such neglect often results in hardships, bewilderment and unnecessary expense.

The Brooklyn Jewish Center offers to its members and their friends its private plots in the old Montefiore Cemetery at Springfield, Long Island. Prices are below the market value, and purchase may be made upon convenient terms.

Do not postpone action on this very important matter. Write TODAY for additional information.

BASKETBALL GAME

Sunday Evening, March 8th
at 9 P.M.

Brooklyn Jewish Center

vs.

Union Temple

Admission including Tax:
55c to members;
75c to non-members;
55c to Ladies

Y.F.L. Invitation Dance follows game
and between halves

There will be no game this Sunday
evening, March 1st.

SUMMARY of RELIGIOUS & SOCIAL ACTIVITIES of the BROOKLYN JEWISH CENTER FOR 1941

FRIDAY NIGHT LECTURES AND SERVICES

The History and Evolution of Anti-Semitism — Dr. Levinthal — Jan. 3rd.

Anti-Semitism: Is It a Jewish or Christian Problem? — Dr. Levinthal — Jan. 10th.

The Problem That is Greater Than Anti-Semitism — Dr. Levinthal — Jan. 17th.

The Washington Conference: Its Historic Significance — Dr. Levinthal — Jan. 24th.

Yehuda Halevi, Interpreter of the Soul of the Jew — Dr. Levinthal — Jan. 31st.

Abraham Lincoln—Prophet of the 19th Century — Rabbi Moses J. Abels — Feb. 7th.

Finding the Right Label — Dr. Nathan Perilman — Feb. 14th.

The Ghetto Restored, What Does it Signify? — Rabbi Sidney B. Hoenig — Feb. 21st.

Purim in Palestine — Rabbi Mordecai Lewittes — Feb. 28th.

Our Children—Will They Remain Our Children? — Rabbi Samuel Blumenfeld — March 7th.

The Economic Future of Youth — Dr. Jacob X. Cohen — March 14th.

The Great Need in Jewish Life Today — Dr. Levinthal — March 21st.

What Are the Present Prospects for Political Zionism? — Abraham Goldberg — March 28th.

The World Struggle for a New Bill of Rights — Rabbi Levinthal — April 4th.

Justice Brandeis — His Greatness and Uniqueness — Rabbi Levinthal — Oct. 24th.

Ussishkin — Dreamer and Man of Action — Dr. Levinthal — Oct. 31st.

The Real Significance of the Balfour Declaration — Judge Morris Rottenberg — Nov. 7th.

The Word That Can Sweeten Our Humdrum Existence — Dr. Levinthal — Nov. 14th.

The Road to Emancipation — Rabbi Mordecai Lewittes — Nov. 21st.

The Jews in France 150 Years Ago and the Jews of France Today — Rabbi Levinthal — Nov. 23rd.

Ideal Jewish Manhood — Dr. Levinthal — Dec. 5th.

The Hands of Esau, the Challenge

to America — Dr. Levinthal — Dec. 12th.

Chanukah, the Triumph of the First Bill of Rights — Dr. Levinthal — Dec. 19th.

"Youth, Promise and Fulfillment" — Rabbi Morris Dembowitz — Dec. 26th.

HOLIDAY SERVICES

Purim Services — Reading of the Megillah — March 12th.

Passover Sedorim — April 11th and 12th.

First Days of Passover — Rabbi Levinthal speaker — April 12th and 13th.

Second Days of Passover — Rabbi Levinthal speaker — April 17th and 18th.

Tisha B'ab services — August 2nd and 3rd.

Shevuoth services followed by Consecration Services — June 1st.

Second Day of Shevuoth — Rabbi Levinthal speaker — June 2nd.

Slicoth services — Rev. Kantor assisted by the Kadimah Choir — Sept. 13th.

Rosh Hashonah services — Rabbi Levinthal preacher, "The Voices that Resound Throughout the World" — Sept. 22nd.

2nd Day Rosh Hashonah — Dr. Levinthal on "To Thine Own Self Be True"

Rosh Hashonah services in the auditorium — Mr. Benjamin Hirsh, preacher.

Kol Nidre services — Rabbi Levinthal on "Where Is God?" — Sept. 30th.

Yom Kippur — Dr. Levinthal on "The Jewish Victory Campaign" — Sept. 31st.

Succoth services — Dr. Levinthal preacher — Oct. 5th and 6th.

Concluding Succoth services — Dr. Levinthal preacher — Oct. 12th and 13th.

VISITING PREACHERS AND CANTORS AT SABBATH SERVICES

Cantor Jacob Wahrman — guest — Feb. 14th and 15th.

Rabbi Sidney B. Hoenig — Feb. 21st.

Rabbi Louis Hammer — March 1st.

Rabbi Englander — March 8th.

Rabbi M. Lewittes — March 15th.

Rev. Robert Segal — guest cantor —

April 26th.

Cantor Hyman Gertler, assisted by the Nadler Choir — May 17th.

Cantor Rev. Morris Handel with the Joel Feig Choir — Nov. 15th.

Cantor Pasteloff — guest — December 13th.

MONDAY NIGHT FORUMS

My Experiences in France — Lion Feuchtwanger — Jan. 6th.

Can Democracy Survive — Dr. Albert Brandt — Jan. 13th.

The Concepts of Peace and Democracy Today — Ludwig Lewisohn — Jan. 20th.

Illustrated Lecture on his Polar Expeditions by Rear Adm. Richard E. Byrd — Jan. 27th.

Conscription of Wealth — Prof. Scott Nearing — Feb. 3rd.

How to Defeat Hitler, An Answer to Lindbergh — James Waterman Wise — Feb. 10th.

Who Will Win? Stalin or Hitler — Alexander Kerensky — Feb. 17th.

Behind the Curtain in South America — Rabbi J. X. Cohen — Feb. 24th.

The Jewish Future in a World in Ferment — Dr. Robert Gordis — March 3rd.

National Defense and the Fifth Column — Roger Baldwin — Mar. 10th.

The Coming Victory of Democracy — Thomas Mann — March 17th.

Why the Great Hatred? — Maurice Samuel — March 24th.

Will Hitler Win the War? — Gerhart Seger — March 31st.

The New World Order, What Shall It Be? — Dr. Stephen S. Wise — Apr. 7th.

Problems of American Defense — Mrs. Franklin D. Roosevelt — Oct. 20th.

Behind the European Cables — Ludwig Lore — Oct. 27th.

The German-Russian War — What Can We Expect from Russia? — John Scott — Nov. 3rd.

Women and the War — Maxa Nordau — Nov. 10th.

An Economic Basis for World Peace — Prof. Scott Nearing — Nov. 17th.

America and the New World Order — Dr. Frank Kingdon — Nov. 24th.

Our World Today — Dorothy Thompson — Dec. 1st.

The Effect of the War on the Nation—Dr. A. A. Brill—Dec. 8th.

Dakar: Outpost of Two Hemispheres—Dr. Emil Lengyel—Dec. 15th.

Facing the Current Situation Realistically—Johannes Steel—Dec. 22nd.

Preparing for the Peace—Maurice Samuel—Dec. 29th.

HEBREW AND YIDDISH EVENINGS

Hebrew Lecture — Hebrew Movement in New York for the Last 30 Years by Daniel Persky—Jan. 21st.

Susie Michael and Maurice Friedman—Cavalcade of Hebrew and Jewish Music—Feb. 11th.

Sarah Reisin Evening—Noah Nachbush, Ben Ari, Cantor Yardeini — June 2nd.

HEBREW EDUCATION COMMITTEE

(a) Junior Congregation

The children of the Hebrew School meet every Saturday morning and during Holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers.

(b) Daily Hebrew School

Meets daily from 4:00 to 6:30 P.M. and Sundays and Legal Holidays from 10:00 A.M. to 12:30 P.M.

(c) Religious School

Meets every Sunday morning throughout the season from 10:00 A.M. to 12 M.

(d) Three-Day Week School

Meets Tuesday and Thursday afternoons and Sunday mornings.

(e) Class in Ein Yaakov and Bible Study

Meets every Saturday afternoon. Mr. Benjamin Hirsh, speaker.

(f) Consecration Group of Girls

Sunday morning 10-12 M.

(g) Post Consecration Group of Girls

Once every two weeks.

Faculty

Rabbi Israel H. Levinthal, Principal
Benjamin Hirsh, Head Instructor
Isaac Levitats

Jacob M. Kartzinzel
Mrs. Jean Serbin Beder
Berenica Grayzel, Secretary

* * *

Rabbi Mordecai H. Lewittes,
Principal Sunday School

INSTITUTE OF JEWISH STUDIES FOR ADULTS

Hebrew A—Every Thursday at 8 P.M., Miss Betty Ungar, Instructor.

Hebrew D—Every Thursday at 9 P.M., Miss Lillie Rubee, Instructor.

Hebrew E—Every Thursday at 8 P.M., Mr. Benjamin Hirsh, Instructor.

Jewish History—Every Tuesday at 9 P.M., Mr. Isaac Levitats, Instructor.

Special Day Class in Jewish History—Every Wednesday at 10 A.M., Mrs. Helen Levinthal Lyons, Instructor.

Religion — Every Tuesday at 8 P.M., Mr. Jacob M. Kartzinzel, Instructor.

Special Day Class in Religion — Every Wednesday at 11 A.M., Mrs. Helen Levinthal Lyons Instructor.

Talmud A. — Every Tuesday at 9 P.M., Dr. Michael Higger, Instructor.

Talmud B. — Every Tuesday at 8 P.M., Dr. Michael Higger, Instructor.

LECTURE COURSES

Marriage and the Family

"Social Hygiene and the Family"—Dr. Jacob Goldberg.

"The Family and National Defense"—Dr. Sidney E. Goldstein — April 21st.

"Psychiatry and Family Relations"—Dr. Bernhardt S. Gottlieb.

"Eugenics and the Jewish Family"—Dr. Louis I. Newman—April 28th.

"Biological Problems in Marriage and Family Relationships"—Abraham Stone.

"The Jewish Family in Time of Crisis."—Rabbi Sidney S. Tedesche—May 5th.

"Parents Are People Too"—Mrs. Sidonie M. Gruenberg.

"Youth and Marriage Today"—Rabbi Benedict Glazer—May 12th.

Zionism and Palestine

Rabbi Mordecai H. Lewittes, series of five lectures on Arab, Englishman and Jew beginning, Jan. 8th.

Palestine and the War—Jan. 8th.
The Arab-Jewish Question — Jan. 15th.

The Political and Cultural Aspects of the Arab, Englishman and Jew — Jan. 22nd.

Palestine and Hebrew Reborn — Jan. 29th.

Daily Life in Palestine—Feb. 5th.
Marie Syrkin, series of five lectures on "Zionist Thinkers, Parties and Ideologies," Feb. and March.

Moses Hess—Zionist Philosopher and Author—Feb. 19th.

Herzl: The New Biography and the Diaries—Feb. 26th.

Syrkin and Borochov, Founders of Labor Zionism—March 5th.

Achad Haam and Pinsker—March 12th.

A. D. Gordon and Modern Palestine—March 19th.

Dr. David Tannenbaum—series of five lectures on "The Economy of Palestine"—started March 26th.

Can Palestine Support Itself? — March 26th.

Public Funds in Palestine — April 2nd.

The Economy of Industry—April 9th.

How Millions of Jews Can Make a Living in Palestine—April 23rd.

The Economy of Food—April 16th.

First Aid

Courses of ten lectures—Thursdays, beginning Oct. 30th by Dan Godovnick.

Mondays, beginning Nov. 3rd by Edward Peskin.

Wednesdays, beginning Nov. 5th by Donald MacFarlane.

CENTER ACADEMY

Jan. 8 - 15—Open School Week.

Jan. 15—P.T.A. Meeting — Mr. Samuel Greenfield speaker on "Public Schools Throughout the Country."

Feb. 12—Parent's Luncheon—Mrs. Soskin speaker.

Feb. 12—Chamisha Osar B'Shevat movie—"Upbuilding of Palestine."

Feb. 17 — P.T.A. Meeting—Mrs. Soskin speaker on "The Grass on the Other Side of the Hill is Always Greener."

March 12—P.T.A. Meeting — Dr. Isaac Rabinowitz, Director of Hillel Foundation at Brooklyn College, speaker on "American Jewish Education Faces the 40's."

March 13—Purim Masquerade.

April 9—Passover Seder.

April 23—P.T.A. Meeting — classroom discussion.

May 7, 8, 9—Annual Spring Exhibit.

May 15—Lag B'Omer Outing.

May 25—Carnival and County Fair —Pageant.

May 29—Bikurim Celebration.

June 11—Graduation.

Nov. 4—Open School Day.

Nov. 12—P.T.A. Meeting celebrating Children's Book Week — Book Exhibit—Mrs. Soskin speaker.

Dec. 12—P.T.A. Meeting — Mrs. Soskin speaker on "What Should Our Position as Teachers and Parents be with Respect to the War."

HEBREW AND SUNDAY SCHOOL FUNCTIONS

Jan. 14 — Reception in honor of Mr. Emanuel M. Edelstein.

March 9 — Purim Sunday School Festival.

March 26—P.T.A. Meeting; symposium "What Shall We Teach Our Children?"

April 9—Children's Seder.

May 18—Lag B'Omer Picnic.

June 1—Consecration Services.

June 8 — Sunday School Graduation.

June 11—P.T.A. Strawberry Festival.

June 16 — Hebrew School Graduation.

Dec. 15—P.T.A. Latke party.

Dec. 21 — Children's Chanukah entertainment.

MEMBERSHIP SOCIAL ACTIVITIES

Annual Meeting—Election and Installation—Jan. 23rd.

Membership Social Meeting in honor of Mrs. Albert Witty, retiring president of the Sisterhood; program Palestinian movie; Eli Mintz and Gene Marvey—March 12th.

Membership Social — Ferne Cooper; Radio Electrical Quartet; Dobkin Sisters; Hillbilly Jamboree — April 16th.

Membership Social — Molly Picon; Gene Marvey—May 14th.

Membership Social—Michel Rosenberg; Allen Chester; Francis Carlisle—Oct. 8th.

Election Night Social—Joey Adams and his amateur show—Nov. 4th.

Metropolitan Opera House Concert—Dec. 14th.

Chanukah Membership Social — Cantor Boris Schiffman; movie "The Promised Land."—Dec. 17th.

New Year's Eve Party and Dance—Dec. 31st.

SISTERHOOD FUNCTIONS AND ACTIVITIES

Jan. 13—Installation of officers.

Jan. 20 — Bridge and Mah Jongg party.

Jan. 30 — Testimonial luncheon in honor of Mrs. Albert Witty, retiring president.

Feb. 10 — Cultural program meeting — Book review, "You Can't Go Home Again" by William I. Siegel.

March 10 — Monthly meeting — Purim program.

April 2—Theatre Party, "My Fair Ladies."

April 14—Monthly meeting—Book

Review, "As I Remember Him," by Mrs. Emily M. Rosenstein; Piano concert by Miss Sylvia Fleischman and Mrs. Muriel Block.

May 12—Monthly meeting — Mother's Day program.

June 4—Luncheon and Bridge.

Oct. 3 — Monthly meeting — Dr. Levinthal, speaker; Musical program by Miss Eleanor Friedman, pianist.

Oct. 29—Mother-Daughter Luncheon and Fashion Show by Oppenheim & Collins.

Nov. 10 — Monthly meeting; Book Review "Jacob," by Mrs. Morton Klinghoffer.

Dec. 8—Monthly meeting — Rita Winston, soloist.

YOUNG FOLKS LEAGUE ACTIVITIES

Cocktail Party—Jan. 5th.

Dutch Supper and Dance — Feb. 11th.

Farewell party to members leaving for Army or Navy—March 11th.

Tea Dansant—April 20th.

Meeting — Address by Lt. Irving Moschel on The Part of the Y.F.L. in Selective Service.

Roof Garden Dance for the Benefit of the U.J.A.—June 18th.

Y.F.L. Roof Garden Parties every Tuesday evening throughout the summer.

Meeting—Election of officers—Oct. 7th.

Meeting—the play "Charlie's Aunt" enacted by members of the Y.F.L.—Dec. 2nd.

Meeting—speaker, Samuel Block — Dec. 16th.

JUNIOR ACTIVITIES

March 16—Inta League, Purim Social.

April 16—Children's entertainment, movies and novelty acts.

April 9 — Inta League, speaker, Charles Savitzky on "Careers."

April 15—Candle-Lite Outing.

May 17 — Lag B'Omer party by Vivalets.

May 17—Shomrim and Center Girls discussion, "What Shall Be the Jewish Peace Aims?"

May 24 — Roof Garden Party — Center Girls and Shomrim.

May 29—Spring Party — Junior League.

June 4 — Inta League Open Air Dance.

Oct. 30—Junior League, Information Please.

Nov. 15 — Moving pictures for clubs and students of Center Schools.

Dec. 17—Junior League Chanukah Dance.

Dec. 30—Children's Entertainment —the Hopi Indians.

PHYSICAL TRAINING COMMITTEE

Basketball games at Center Court.

B.J.C. vs. Y.M.H.A.—Jan. 5th.

B.J.C. vs. 92nd Street Y. M. H. A.—Jan. 12th.

B.J.C. vs. Williamsburg Y.M.H.A.—Jan. 26th.

B.J.C. vs. Bronx Y.M.H.A.—Feb. 2nd.

B.J.C. vs. East Flatbush Jewish Center—Feb. 9th.

B.J.C. vs. Ohrbach's—Feb. 16th.

B.J.C. vs. Union Temple — Feb. 23rd.

B.J.C. vs. N.Y.A.C.—March 2nd.

B.J.C. vs. Local 102—March 9th.

B.J.C. vs. St. Johns College of Pharmacy—March 16th.

B.J.C. vs. Washington Heights 'Y' —Oct. 19th.

B.J.C. vs. Union Temple — Oct. 26th.

B.J.C. vs. Boquist of West N. Y. —Nov. 2nd.

B.J.C. vs. 8th Ave. Temple—Nov. 9th.

B.J.C. vs. Naval Aviation Cadets —Nov. 23rd.

B.J.C. vs. Bronx Y.M.H.A.—Dec. 7th.

B.J.C. vs. 92nd Street Y. M. H. A.—Dec. 21st.

B.J.C. vs. Boro Park Y.M.H.A.—Dec. 28th.

CENTER CLUBS

Young Folks League — Unmarried Center members as well as children of members, males over 21 years and females over 18 years of age.

Junior League—Boys 18 to 21 yrs. and girls 17 to 20 years—M. Levinsohn, leader.

Inta-League — Boys 16 to 18 and girls 15½ to 17 years of age—Dideon Goldberg, leader.

Shomrim—Boys up to 16 — Irwin Rubin, leader.

Center Girls — Girls up to 15—Mrs. Elsie Barad, leader.

Maccabees—Boys up to 13½ yrs. —Ephraim Goldberg, leader.

Tsofim—Sidney Wiener, leader.

Vivalets—Girls up to 13—Dorothy Mandelbaum, leader.

Girl Scout Troop—12 to 16 years.

Boy Scout Troop—12 to 16 years.

Class in Elocution and Dramatics —Phoebe Honig, teacher.

Rabbi Mordecai Lewittes, Director.

RABBI LEVINTHAL'S TRIBUTE TO HIS FATHER

Continued from page 7

was there not a clash between us, as alas, there is a clash in so many a Jewish family in this land? The answer, again, is to be found in this comment. In all the years of our life, I can truthfully say that not once do I recall our father regarding us as children—his was the attitude of comrade calling to comrades, pals, companions, in all the tasks and problems that faced us.

And that, too, tells the secret of his success as Rabbi. For the Rabbi is also the father, the spiritual father, of his community. He never looked down upon his people. To him, all Jews, even the humblest, the poorest, the least enlightened, were *Echov* "his brothers," his pals. Like Jacob calling unto his children, this spiritual father also called unto his people. *Achim, Liktu Avonim*, "brothers, comrades, let us gather stones for the erection of the testimony of Jewish life in our midst!"

There is one thought more that I should like to express, and which further reveals the greatness of our celebrant as father to his children, as spiritual father to his community. One of the ancient Sages, R. Elazar ben Shamua, who enjoyed a long life of service to his people, was once asked by his pupils: "*Bameh He-e-rachto Yamim*; how didst thou prolong thy days? What is the secret of thy long life?" And the old sage enumerated several things to which he attributed his many years, among them, "*Lo Nasasi Kappai Blo Beracha*; I never raised my hands without the benediction!" R. Elazar was a *Kohen*, a priest, and he refers here to the benediction that a priest recites as he raises his hand before he pronounces the priestly benediction. But here, again, the answer is not so simple. We can hardly conceive that this learned and great priest would ever fail in this simple duty of pronouncing the *Beracha* as he lifted his hands to pronounce the priestly words of benediction. The meaning goes far deeper than the superficial reading implies. This rabbi attributes his long and successful life to the fact that he never raised his hands, whether in blessing of, or in service to, his people without that *Beracha*, which commands us "to bless His people Israel, "*Be-a-ha-voh*; with love!" If this same question were

put to my honored father: *Bameh He-e-rachto Yamim*, how didst thou prolong thy days that thou couldst so successfully serve thy people these fifty years?" I believe that, like R. Elazar of old, this priestly sage could also answer: "Never have I raised my hands in service to my people without the blessing of serving them *Be-a-ha-voh*—in love, and with love.

It was the wife of the great Jewish historian, Heinrich Graetz, who said of him: "Affection for his people guided his immortal style." In similar fashion, we, too, may say of our celebrant: Affection for his people, for his faith, for his people's ideals, guided his every thought, his every deed.

And so, with hearts overflowing with joy and with gratitude, we join with you in uttering a fervent prayer to our Father in Heaven that He may continue to shower His blessings upon your and our Rabbi and Father, that he and his dear ones may be blessed with life, health and strength, so that he may continue to serve, as he has served in the past, *Ad Meah V'Esrim Shaanah*, "until his one hundred and twentieth year!"

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CONQUEST

boss has a special dialin' job on that press. For bearin' rings. It's for the Furness Motor people, see? They got a defense contract and we're makin' the bearin's they need for the job. Under the contract, we've promised them the bearin's by no later than a week from today. Which means that press will have to keep bumpin' night and day to get the order out in time. It'll take a few days to get a crane down here and put the thing on its feet again."

Now Roxie is standing by the fall-en press, and he motions to Tony and me and some other workers to come over. We all gather round and Roxie croaks, "Now, I want all you guys to get behind the press and lift with all the umph you got."

So we all get behind it, and we strain and we sweat and we grunt, but the press doesn't budge an inch off the floor.

There is a chorus of phews, and the men stand around gaping at each other in a helpless silence. Everyone falls to thinking about how we are going to raise the press, and I, though I hardly realize it, am thinking too.

Up at the line-shaft, down at the press — that's the way my eyes are moving when the idea sneaks into my mind. It is a simple idea; and the job before us is big. I wonder if it will work. I wonder . . .

I look at the rough-bearded faces of the men, at Tony Pago with his big hands cupped thoughtfully under his chin, at Motz Grenke and the ugly twist of his lips, at Mr. Grimes and Roxie Melrose and the mark of worry on their faces; and I say to myself, Damon, what do you know about machines? Forget your brainstorm.

But I can't. It's no use. Try holding a cork under water—just try it. You can hold it down for a while, but not all day. Pretty soon you let go and up it comes and floats on the surface.

When I finally let go, the words come out slowly; like pebbles they plunk into the big silence. The sound of my voice, let alone the plan itself, is enough to knock the men for a loop.

Roxie Melrose comes to first. He says it's a brainless idea, and he sends a stream of tobacco juice into a junk pail to sort of add emphasis.

But the look on Mr. Grimes' face has changed. Now there is a hopeful glint in his eyes. "Maybe you got

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something there, kid," he says. And he starts to put my plan to trial, firing orders right and left. The workers hop about, and the shop is a beehive again.

Pretty soon some steel cables are tied to the press and then rigged onto the fly-wheel on the line-shaft. When the cables are fast, Tony Pago and another fella turn the big fly-wheel. Slowly but surely the great body of the press rises. Honest, it all works so easily some of the men have to laugh.

The press is up again, and some of the workers and I stand around and gawk at it as if it were some big, black monster or something. Then I remember I got a job to finish and am about to start for the shed when Roxie Melrose taps me on the shoulder.

I turn to face him, and the smoldering fire of anger inside me goes out under his smile.

He says, "Hey, Damon"—and it's the first time he has called me by that name—"I got a job for you. It's your job because you're the guy with the smallest tire around your middle." He opens a trap-door near the press. "This time we're gonna bolt down the press so an earthquake won't budge her."

He gives me two two-by-six planks with two holes drilled in each, four nuts, a wrench, a searchlight and directions. I go under the floor creeping on all-fours, and the searchlight bores a tunnel of light before me. I grope about for a few seconds, and pretty soon I see the bolts wiggling through the floor.

I lie flat on my back beneath the press, and with my legs I hold the planks against the flooring so that the bolts drop through the drilled holes. Then I turn the nuts on the bolts and hold them fast with the wrench while they are tightened above me.

When I'm done, I don't hurry back up, but just lie there for a while on my back—lie there with my arms folded under my head—like a boxer sprawled out on the dressing table after a big fight. The smell of the dank earth under me is in my nostrils; my heart is pounding against the dark quiet.

Then, suddenly, I hear something. I listen, tense. Something is moving, something is turning above me. I hear the grinding sound of the line-shaft turning. I hear the whirring of belts.

I hear the fly-wheels spinning. Power is moving like a locomotive along the line-shaft. Slowly at first. Then faster. Faster. Faster and faster and faster, until the roar is something mighty in your ears.

And now, through the roar, comes the sound of the machine directly above me. Like a base drum sounding through the blaring of bugles and the rolling beat of trap drums, comes the steady pounding of the punch-press. Bump, bump, bump, bump.

Let me tell you, it's a wonderful, glorious feeling. I've won! I've won, I tell you. I've gone out and licked the job. I'm part of it all now. I feel I'm part of the shop and the machines and the sound and everything. I belong now. I've won!

Every night, after you punch out, you leave through the dingy cubby-hole office in front. Roxie Melrose is there at that time, slumped down in a swivel chair, and he looks up from whatever he is reading and gives you a quick once-over as you go by. I guess it is a matter of routine with Roxie since the company took on defense work.

But tonight, I just don't hurry by when Roxie Melrose looks up, because there is something in his manner that is like a red light. His eyes, usually slits, are wide open, frankly troubled; and his forehead, usually smooth with cocksuredness, is wrinkled.

I stand off, fidgeting with my thermos bottle. Somehow, you can see he is trying to say something, trying awfully hard, but the words just won't come out. From within the shop you hear the pounding of a punch-press.

"That—that's the Hunkie kid from over the river," he stammers, "He's comin' in nights. Bangin' out bearin' rings for that Furness Motor defense job. Coupla minutes ago that press was flat on her back . . ."

His voice dies and his face creases in a smile, so you can see his teeth stained yellow-black from chew-tobacco. He is a little pleased now, having said that; and yet, he is still a little troubled over what he has left unsaid.

Somehow, without him saying another word, you know what he is trying to say. Somehow, you know he would like to tell you how sorry he is about having said all those unfair things. Somehow, you know he would like to sort of apologize for all that he said about you and your people. You can see he has finally come out and

seen the light after confining himself to the dark, little room of his wrong beliefs all these years. But Roxie can't apologize; Roxie just can't. Roxie is boss.

I edge toward the door. I am twisting the knob when he calls me back.

"I've been thinkin'," he says, "I mean about the emery wheel. I don't think I'll be able to use you on it after today."

My heart sinks. The room spins. The bottom has suddenly dropped out of my world.

"You don't mean—You *can't* mean —."

"I mean," he says, "a fella can't take care of two jobs at one time. I'll be needin' you on the lathe startin' Monday."

THE CITY OF BLOOD

Continued from page 6

yourselves to be fooled again, you wandering Jew. They will recall you to help them build up their finances, their civilization, their culture. But they won't hesitate to dismiss you at the earliest moment possible. They won't even say "Thank you."

Dreaming as I am, I see the shadows of great men of Vindobona Judaica surround me: Sholom, the master of the Dukal Mint, and Samson Wertheimer, the rabbi and court banker; Joseph von Sonnenfels who was instrumental in the abolition of cruel and inhuman punishments, and Victor Adler, who headed the first government of the Austrian Republic; Salomon Sulzer the *chazan* whose voice enchanted Franz Schubert and Beethoven, and Gustav Mahler who made the *Hofoper* the model opera house in the world; Arthur Schnitzler, the gentle poet, and Sigmund Freud, physician of the soul. The Nazis try to wipe out any sign that may remind the Viennese of your blissful activities. Did you strive and toil in vain?

THE GREATNESS OF SAADIA GAON

Continued from page 11

works have come down to us in fragmentary form. Nor is it possible for us to analyze and estimate them at length. It is sufficient tribute to state that he was the first in almost all fields of Jewish learning. Outstanding is his translation into Arabic of the entire Scriptures. In his translation, he follows in a broad way the

method of the Aramaic translation, generally known as the Targum Onkelos. This version was intended for the masses of the people. Often the translator resorts to paraphrase instead of direct translation so as to make the context more readily understood. This Arabic translation is still read extensively by the Jews of Yemen. He also wrote commentaries on some of the books of the Bible, but it has been pointed out that some of the commentaries ascribed to him were written by others.

There is Saadia's Prayer Book, "The Siddur," a fairly preserved fragment of which was discovered in the middle of the last century. There are some traces of his verses, though as a poet he can hardly be rated high. There are his Responsa, collected and published in various Jewish periodicals.

But one great work must be mentioned, his *Sefer Ho Emunot Ve Ha Deot*, or "The Book of Beliefs and Opinions." Written originally in Arabic, it was translated into Hebrew by Judah ibn Tibbon, a member of the famous family of translators, the Tibbonites of Lunel, Southern France, to whom great credit must be given for having rendered many valuable classics in Hebrew. Had it not been for their Hebrew translations many of these precious writings, among which is the "More Nebuchim," or "The Guide for the Perplexed," by Maimonides, may have been lost to future generations. "The Book of Beliefs and Opinions" is the first systematic attempt at a Jewish religious philosophy. It is still his most popular work, and is read extensively by Hebrew scholars.

It is, perhaps, relevant to compare Saadia to his compatriot Philo-Judaeus, of Alexandria. Philo performed his creative work during the first century C.E. Influenced by the current Hellenistic philosophy of his time, and being a faithful Jew, he attempted to create a synthesis between Hellenistic reasoning and Hebrew tradition. Saadia absorbed the learning of the Islamic world of his period and applied its accumulated wisdom and methodology to his Jewish outlook on life.

Saadia, however, was more deeply imbued with the spirit of traditional Judaism, and he thus differs from his fellow countryman. Philo is almost forgotten by the Jewish world. Saadia

still lives among us, for he paved the way for Jewish thought in the philosophic manner. He was the forerunner of the most brilliant period in mediaeval Judaism, the golden era of Spain, the precursor of Ibn Gabirol, Judah Halevi, Ibn Ezra and Maimonides. Honest and upright, devoted to his form of Jewish faith, in defense of which he undertook many a fierce struggle, he is to be considered as a brilliant light, a beacon in the darkness of Jewish experience.

THE NEWS OF THE MONTH

Continued from page 13

A new abridged prayer book for Jews in the armed forces of the United States has been published. This book, printed in English and Hebrew, supplants the one which has been in use since the first World War. A copy of the prayer book is given to each Jewish service man by the National Jewish Welfare Board as part of its Army and Navy Service Program. The first edition of this work has 142 pages of text compared with 85 pages in the former book. The volume was prepared by Dr. David de Sola Pool, Chairman of the Committee on Religious Activities of the Jewish National Welfare Board, Dr. Solomon B. Freehof and Dr. Eugene Kohn.

• • •

Dr. Nelson Glueck, noted scholar and archaeologist, has been appointed Executive Director of the Union of American-Hebrew Congregations, which is representative of reform Judaism in this country. Dr. Glueck succeeds the late Dr. Edward Israel, who died on the day he assumed the duties of that office.

• • •

A new service center for soldiers and sailors has been opened in the community house of Temple Emanuel by the Greater New York Army and Navy Committee of the Jewish Welfare Board. The center is equipped to offer a full program of recreational cultural and canteen services. Home hospitality will be made available through 15 civic and religious organizations cooperating with the committee.

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